[illegible] Christian Socialist

The Christian Rule Against the Rule of Gold

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Helen Brown's Conversion

A Story by [illegible]—Illustrations by [illegible] L. Gaw

[illegible] the church bells [illegible]

[illegible] chorus that was borne out [illegible] the morning breeze to all the surrounding country. Bright-faced, well-dressed children soon thronged the streets, marching in [illegible] and irregular processions to different Sunday schools.

On one of the principal corners stood a little newsboy whose big blue eyes were fixed upon the merry youngsters passing by. Poverty was depicted not only upon the parts of [illegible] that did not hide his sockless feet and upon his shirt and trousers that were tattered and torn, but also upon his dirty cheeks which showed the absence of a fond mother's hand.

Many of the Sunday school children passed [illegible] without speaking or seeming to notice him; but a boy who was several years his senior halted and addressed him in street parlance: "Hello, kid," and, as he brusquely pushed the poor boy's cap to the ground, cruelly inquired, "Where are your Sunday clothes?"

"[illegible] got any, only these I got on," was the little boy's plaintive reply.

"Where you're all agoin'?" he asked.

"Going to Sunday school. Better come along," said the big boy.

By this time several other boys had congregated about the newsboy and some of them began to tease him about his ragged clothes and worn-out shoes. The little fellow tried to hide the holes in his shoes by putting one [illegible] upon the other; but one of the boys who [illegible] much finer than the others began [illegible] on the poor boy's feet where they were [illegible] through the holes. At this [illegible] began crying, and the crowd [illegible] laughing and jeering as they [illegible]

[illegible] a young lady Sunday school [illegible]

"Shame on them," answered the young lady; "they should be taught better than that."

Her words were so tenderly spoken that the lad's heart was consoled, and when he had removed the tears from his cheeks with his dirty little fists, he looked up into the face of the Sunday school teacher and said: "You're goin' to Sunday school too?"

"Yes, my little man; why don't you go to Sunday school?"

"'Cause I haint got nuthin' fit to wear, and besides I have to work."

"You have to work! and what do you do?" inquired she.

"Clean spittoons, sweep out offices, and sell papers."

"What paper do you sell, little boy?" encouragingly inquired the young lady.

"The Christian Socialist," he answered proudly, and, with an eye to business, he took a paper from under his arm and handed it to her saying: "Better buy one, Missus."

The young lady took the paper and began hurriedly to look it over.

"Say, missus, what you do at Sunday [illegible]

"We teach little boys and girls to be good, that they may have a beautiful home, and a clean, white robe to wear when they die."

"Them boys what made fun of me, and spit on me, said they's goin' to Sunday school, and they haint been taught to be good yit, and they got beautiful homes and clean nice clothes," said the poor waif with a serious look on his little face.

"You misunderstood me, little boy," said the Sunday school teacher. "The Home and the Robe we teach children about in the Sunday school are not to be enjoyed in THIS world, but in the one to which good people go when they die."

"Say, missus, the paper what I give you has Sunday school readin' in it what tells a feller how he can git a home and have clean, nice clothes to wear WHILE HE'S LIVIN'—better take it home and read it."

"I haven't any money with me," said the teacher. "I would like to help you, though."

"If you'll read it in your Sunday school, I'll give you one," replied the lad.

"Oh, thank you, my little man, I will do as you request; yes, certainly, I will read it in the Sunday school."

The Sunday school teacher put the Christian Socialist in her hand bag, and bidding the little boy good morning, hurried on to the church to take charge of her class; and the lad moved to another corner and began soliciting customers.

Having been detained by her conversation with the newsboy, the teacher was obliged to make all possible haste in order to reach the church in time for roll-call, and therefore she had no time to acquaint herself fairly with the teachings of the Christian Socialist. Not being willing to introduce something to her class with which she was unfamiliar, the teacher said nothing to any one about the paper, nor her promise to read it.

When the church service had closed, she [illegible]

[illegible] the paper out she began reading as she [illegible] slowly along.

The young lady was of a [illegible] at every side of any question [illegible] the good [illegible] much until her [illegible] the truth and logic of the paper [illegible] occasionally stop and stand [illegible]

reading before moving on again. More than once she passed beyond where she should have turned to keep the route home. Thus she continued until within a block of her home [illegible] then putting the paper in her bag, she [illegible] her steps and was soon in her room, poring over the pages of the Christian Socialist.

So different were the teachings, so clear and reasonable, the [illegible] as they related to the [illegible] day problems of our life, that she [illegible] [illegible]

true principles of civic [illegible], this young lady's mind began to reach out its tentacles in search of more knowledge of the subject, and her noble soul became so restless that she could not content herself without delving deeper into the hitherto hidden principles of Socialism. She provided herself with some elementary studies on the subject and before the next Sabbath she felt sufficiently fortified with arguments favorable to Socialism to be emboldened to introduce the subject. Obeying her conscience, she read the Sunday school lesson in the Christian Socialist to her class and commanded the attention of all. The different effects the reading had on the minds of her hearers could easily be judged by the facial expression of each. Some, when they heard the words "Christian Socialist" turned a deaf ear to all the teacher read, while the major part of the class showed signs of approval.

The superintendent, however, was very outspoken and emphatic in his denunciation of Socialism, and declared it would ruin the school to have any more of the "stuff" introduced. Fired by a quickened conscience that was backed by a soul full of love and sympathy for the downtrodden and oppressed, the young teacher began to pour forth a volley of pointed questions at the superintendent, who soon discovered his inability to cope with the force and logic of them; and he retorted by saying: "I am the head officer of the school and your services as teacher will be required no longer." The young lady quickly informed the superintendent that she would not have her conscience bound by the traditions and caprices of any one, and left the school. Her mind soon became deeply concerned about the little newsboy whose kindness had awakened her and she resolved to have another talk with him. To her great delight she saw the little fellow coming to meet her.

"Good morning, my little man," said she. "Have you sold many papers this morning?"

"Yessum," said the little newsboy as he stopped and looked up at her, and when he recognized in her the lady to whom he gave a Christian Socialist the Sabbath before a pleasant smile spread over his face.

"Won't you go home with me, little boy?" said the young lady, "your mamma will not care, will she?"

"I haint got any mamma, she died;" replied the lad.

"Whom do you live with?" asked the young lady.

"My pa and oldest sister," he replied.

"Well, they will not care if you go with me, will they? I want to have a talk with you."

"Don't know, Missus, but my clothes haint fit to walk among fine folks," said the little waif as he looked at the beautiful silk dress worn by the young lady, and then at his own tattered clothes and worn out shoes. As he looked up at the young lady she saw the tears in his big blue eyes, which so deeply affected her that she stooped suddenly down and kissed the poor child, and taking hold of his little hand said: "Come on, dear, your clothes will not make any difference."

When they reached her home the young lady took the soiled lad to the lavatory and washed his face and hands and combed his hair, which made him appear so beautiful and sweet that she could not refrain from taking him in her arms and kissing him again and again. Then he joined the family in the dining room, where the little waif partook of the first wholesome meal he had eaten for years. After the meal was finished the boy gave a Christian Socialist to each of the young lady's parents in which they soon became very much interested and engaged themselves reading while he and the Sunday school teacher conversed together in the parlor. Having spent a few hours talking with the boy, the young lady invited him to go into the room where her parents were and relate to them the story of his life.

In his own childish way he told the pitiful story. So pathetic were the incidents that the family were melted to tears, and their hearts were greatly moved in compassion for him. They learned that his name was Harry Traut[illegible] [illegible]

[illegible] had been out of employment all winter.

"What is your name?" inquired Harry.

"Our name is Brown," said the father of the family; "and mine," said the young lady, "is Helen."

"That was my mamma's name," said the little waif, and he walked over to where Helen was sitting and leaned against her, as if the name had drawn him.

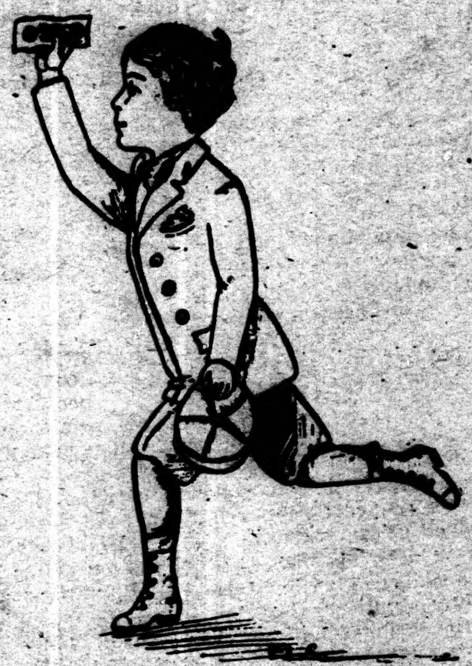
"Now, Harry," said Miss Helen, "I think it is time you were going home, your papa may be uneasy about you; but I want you to come back tomorrow afternoon. Will you come?"

"Yessum, if you want me to," said he.

Helen Brown's experience with the little newsboy had afforded her an opportunity of looking for the first time beyond the border line of her own pleasant environment into a world of suffering, heartaches and tears; and her great soul was so moved at the appalling sight that she solemnly vowed to devote the rest of her life to the rescue of the poor and oppressed and to contribute her best efforts to the overthrow of the system which she had now discovered was grinding human souls into profit. With this laudable end in view, she was now conscious of the valuable service the Christian Socialist would render in her work, and she purchased a great number of these papers and set out upon her mission, of proclaiming the gospel of Socialism in the poorer districts of the city.

As she returned home that morning from her visit among the poor, Helen Brown purchased a suit of clothes, a hat and a pair of shoes for Harry Trautman; and when he returned to the Brown home that afternoon, Helen dressed the little fellow in his new suit, and when she had placed a crisp five dollar bill in his hand, and as he put his little arms affectionately around her neck and thanked her for the kindness, she kissed his cheeks fondly.

When Harry Trautman went running home that afternoon to show his discouraged father the money and the new clothes, Helen Brown's heart was happier than it had ever been before, and methinks the angels stooped down to say, "Amen!"



[And let us hope that Helen Brown afterwards went back to Sunday school with copies of the Christian Socialist and won them all, from the boys and girls in the classes to the obdurate Superintendent, to the full acceptance of Socialism as the only hope for the establishment of the kingdom of God on earth. Socialists should stay in their churches and Sunday schools, bravely bearing their crosses, and teach the truth to both old and young.—E. E. C.]

If you want [illegible]

[illegible] all [illegible] sleep like [illegible] George Kirkpatrick's "War—What For?"

If you wish to be lulled to [illegible] all is well with "our matchless [illegible] and that we have attained social [illegible] and justice, let me as a friend urge you [illegible] lutely to avoid reading this book.

Indeed in such case it would be best to refrain from even glancing at the [illegible] with its startling pictures and [illegible] that protects the cloth binding from [illegible] or you may be impelled against your [illegible] yearning for mental tranquility to [illegible] book itself. And that must be [illegible] chewed, or you will be in as bad plight as the owner of a bewitched wooden leg, who "got to goin' an' he couldn't stop."

On the other hand, if you prize [illegible] vital truth above the mental ease of [illegible] and if you welcome a fearless [illegible] setting forth such truth to a reader, then "War—What For?" is a book you cannot afford to be without.

This volume is a saving arsenal of facts and sane reasoning, to match against and put to shame the deadly arsenals, [illegible] campaigns and conspiracies of [illegible] for profits, called "war."

The book is a bugle-call, a thrilling ruffle of drums, and skirl of fifes, a gallant [illegible] flags above marching hosts, and a shout of encouragement from a brave fighter to his fellows, on the slope of a difficult redoubt they are nevertheless bound soon to capture. All this and more is this wonderful book, that [illegible] to my outward senses lies here so quietly on my table at this moment! But how utterly different are its thrilling and convincing calls from the selfish wars' sanguinary appeals! For it conveys the summons and splendid [illegible] gion of warriors against bloodshed and internecine hatred, and in behalf of world-[illegible] the emancipation of the vast throngs of wage slaves of all lands, the abolition of class [illegible] involuntary poverty, prostitution and [illegible] ism, no less than war itself, and the [illegible] into one superb commonwealth of [illegible] fraternity all peoples, tongues and nations.

If these aims and ideals stir your own blood and a longing to aid their realization [illegible] gently, you will find "War—What For?" like fresh air to healthy lungs and wholesome food to an eager appetite.

He proceeds to define war, in words that flash and fix themselves like biograph pictures of the very Inferno itself. He arraigns the financial cost of war with many startling comparisons, and describes for the special enlightenment of the "man about to enlist," the horrors of modern machine guns and explosives, and of the diseases incident to war. He shows with the aid of amazing quotations how unsuspecting young men are "tricked to the trenches and then snubbed," and then [illegible] this information with two chapters of exhortation and warning, that seem written rather with heart's blood than cold ink, addressed to "Fathes and the Boys," and to "Mothers and the Boys and Girls."

Then a chapter is devoted to the attitude of the Churches and professing Christians toward war. Here is reading to test the courage of a modern Christian! You, my fellow ministers, you fellow Church-members, can you too face this indictment and hearken to this appeal for loyalty to the Christ we [illegible] to follow?

A very practical discussion, "What Shall We Do?" stands next, with careful, and it seems to the reviewer, amply convincing [illegible] of the Socialist path as the only possible [illegible] that offers escape from the hell of war, [illegible] the turmoil of its rumors and threats, [illegible] that stable peace that the noblest of [illegible] have sighed and striven for through [illegible]

The book closes with an appropriate [illegible] densation into brief compass of the [illegible] the Working Class, and is furnished with good bibliography and index. The [illegible] tions, by Ryan Walker and John [illegible] materially to the effectiveness and [illegible] shuddering vividness of the [illegible] [illegible]

[illegible] of Socialism

By [illegible] F. FULLER, Boston

[Editorial Note: The following article was [illegible] Socialism, [illegible] at the suggestion of [illegible] D. Coleman well known for many years as [illegible] and editorial writer of the [illegible] World and as the organizer and [illegible] of the noted [illegible] Conference, who is greatly [illegible]. The author of the article is a nephew of [illegible] Margaret Fuller and a graduate of [illegible] University. See further comment on edi[torial] page.]

The true nature of Socialism, like that of [illegible] Christianity, has too long been [illegible] in a fog of conflicting definitions, framed [illegible] upon the strangely unscien[tific] [illegible] of treating as essentials the points [illegible] Socialists—and Christians—differ, [illegible] of those upon which they agree. [illegible] of late to be slowly lifting, [illegible] is coming to be quite widely under[stood] that Socialism, in its essence, is neither [illegible] nor anarchy, but a protest against [illegible] and undeserved poverty, and [illegible] Socialists who believe that an in[dispensable] step in the cure of these evils is [illegible] less radical reorganization—or refor[mation]—of society in the direction of a demo[cratic] [illegible] co-operation. The attempts to [illegible] beforehand the precise forms which [illegible] reformation ought to assume [illegible], as was natural, the temporary [division] of Socialists into separate groups, [illegible] and less mutually antagonistic, [illegible] than those into which Christianity [has] [illegible] similar causes been divided, but still [illegible] by far to admit of any thor[ough] [illegible] effective united action. In both cases [illegible], while it may have seemed to [delay] the realization of the twin ideals [illegible] viewed from differing standpoints and [illegible] perspective, and the true and [illegible] has in [illegible] by stimulating [illegible], checked [many] false starts and cleared the way for the [illegible] sane and united advance which alone can secure a permanent success. Has not the [clarifying] process now proceeded so far that [a broad], rational Socialist program, broader and more permanent than any political or in[dustrial] platform, can at last be outlined with [sufficient] clearness to command the assent of [the] great mass of social reformers? The at[tempt] seems worth while, at any rate.

The Spread of Christianity

The main energies of every Socialist should [be devoted] to bringing the world—and inci[dentally] the Christian Church—into harmony [with] the teachings of Jesus as to the father[hood] of God, the brotherhood of man, the [illegible] obligation of the Golden Rule, and [the] paramount importance of pure living. "[Without] Me ye can do nothing," is as true, [illegible] as much intended, in its applica[tion] to social regeneration as to the narrower [sphere] of individual, purely moral, reform. No [other] leadership, and no narrower conception [of] [illegible] duty, can for a moment lend to So[cialism] any rational prospect of ultimate suc[cess]. That ardent Socialists here and there, [like the] [illegible] abolitionists, should be driven into [infidelity] by the more or less glaring failures [of the] various branches of the church to under[stand] and practice the teachings of their com[mon] Master is not surprising, but their mis[take] is none the less fatal. Not only for the [sake] of insuring ultimate success, but in order [to apply] to the wounds of struggling and [suffering] humanity the immediate balm which [the] Great Physician only can supply, every [true] Socialist should be first of all a de[voted] follower of Jesus Christ.

The Rescue of Childhood

[Proceeding] from the general to the specific, [illegible] movement presents more urgent [claims] for Socialist support than the various [illegible] to rescue childhood from the poison of [illegible] [illegible] supervised and ample playgrounds, cheap and rapid transit to the suburbs, the supplementing and controlling of parental care in cases of extreme poverty and of neglected or abused children, a far more liberal provision for orphan waifs, a more practical industrial education, the intelligent regulation of child labor—all these, and many more with the same general aim, should have the sympathy, and, as opportunity offers, the active aid, of every Socialist. And since the ideal Christian family typified in the "The Cotter's Saturday Night" is a natural training-school for child-hood whose place no artificial substitute can supply, efforts to protect and multiply such families by every possible means should go hand in hand with efforts to supplement the failings and counteract the corrupt influences of degenerate family life. Not the forcible prevention of ill-assorted marriages, but the inculcation of the highest ideals of the marriage relation, and a general realization of its vital social importance, are the means which Socialists should unite to adopt.

Temperance Reform

Since the liquor traffic, and the alcohol habit which it fosters and disseminates, are among the most active, virulent, and insidious of the forces arrayed against moral and social reform, all Socialists should be ardent temperance reformers, and their ultimate aim should be the annihilation of the traffic and the habit. But they should not rest content with prohibition laws, but go deeper and cut the tap-root of the Upas-tree of evil. The manufacture and sale of intoxicants should be taken over by the State, and no person allowed to draw a private profit from it. Intoxicants should be dispensed under local option, without advertising or allurements of any kind, by salaried agents given an opportunity to make a profit by the sale of soft drinks and other harmless articles. Pure liquors only should be sold, and the profits devoted, not to lowering taxation, but to providing counter-attractions to the saloon, and to similar attempts, outside the range of ordinary public expenditures, to counteract the consequences, and discourage the formation, of the liquor habit. The surplus capacity of existing distilleries and breweries, when taken over by the State, should be used in the production of denatured alcohol at the lowest price for industrial uses. Congress should be induced to regulate interstate and international commerce in intoxicants in such a way as to secure to the separate States effective local option.

Disarmament and Arbitration

The possible outbreak of foreign or civil war being a deadly peril which constantly menaces all social evolution, and especially the industrial reforms embraced in Socialism, all Socialists should give their cordial sympathy and loyal support to the various movements in advocacy of disarming the nations and substituting arbitration for violence in the settlement of all disputes. Tottering oligarchies have over and over again plunged into foreign wars to distract their oppressed subjects from the struggle for freedom, and our own industrial oligarchs are most likely to repeat the murderous trick so soon as their ascendancy shall become seriously endangered. With what ease they may be able to set the nation on fire was illustrated by the late war with Spain, when the insensate cry, "Remember the Maine," drowned for a time every voice of reason and religion. A new secession, based on a new slavery, is to be dreaded also; and not less the violent overturning of our democratic institutions in separate States, as has already occurred, on a larger or smaller scale and in a more or less permanent form, in several instances. The need of resisting the establishment of a standing army was never greater than at present. The great army, with its [illegible] [illegible] character and [illegible] [illegible] service of our own and other nations should be cut down to the proportions which suffice for their only legitimate purpose: that of protecting the seas against pirates; and the great sums wasted on them should be used in developing the resources of the earth. It need hardly be added that Socialists should discourage every suggestion of invoking violence to hasten industrial reforms. Not only do the teachings and spirit of our great Leader deter us from all offensive warfare, but all experience harmonizes with the great object-lesson of the French Revolution to show the suicidal results of a policy of force, especially in a land of equal suffrage. Violence would mean the sacrifice of our bravest and best, and bring in its train a host of moral and social corruptions to afflict the survivors. While we Socialists are not "mollycoddles," but ready if need be to give our lives a willing sacrifice "that government of the people by the people and for the people may not perish from the earth," none should strive more earnestly to extend over all the earth the reign of the Prince of Peace.

Public Ownership of Monopolies

While striving for all these fundamental reforms—but without waiting for all, or any, of them to arrive at full fruition,—Socialists should press continually for the gradual extension of public ownership over monopolies. While the triumphs already achieved by public ownership should encourage us, we need not be depressed, but only be made more vigilant, by mistakes and partial failures. Swimming is never learned on dry land, and beginners seldom cut much of a figure in the water. As the cure for the ills of democracy is more democracy, so the cure for the failures of public ownership is more public ownership. Inefficiency and dishonesty in public officials—so far as the latter is not caused by bribers of high finance—is due chiefly to want of watchfulness on the part of voting constituencies; and this in turn arises from the fact that, after all, the misconduct of these officials does not very perceptibly injure the average voter in the affairs of his daily life. But let such misconduct affect the education of our children, the price and quality of transportation service, the purity and cheapness of food, or any other daily need, and the guilty officials soon learn that where the voters' treasure is there are their hearts also.

Taxation and Valuation Laws

That public ownership may be acquired on terms fair both to the public and to private owners—neither robbing individual enterprise of its fair reward, nor burdening posterity with a tribute to individuals who have rendered society no corresponding service—Socialists should join all movements to reform the iniquities of the tax-laws and check fraudulent valuations and stock-watering. The valuation of all property at the sum which its owners would accept in exchange for it should be secured by providing that the public may take any property at the taxable valuation to be set upon by the owner himself. The already accepted principle that device by will, and inheritance, are privileges and not rights, should be pressed to its logical conclusion by increasing the inheritance-tax simultaneously with increasing public provisions (by way of insurance, pensions, free education, and the like) for the care of those dependent upon the earnings or resources of another and deprived of that support by death. Upon the same principle, payments for private property taken for public use should take the form of annuities, rather than of negotiable securities.

Administrative Reforms

That public ownership may not be discredited, and its advancement unduly delayed, by the inefficiency and malfeasance of public servants, Socialists should heartily support the efforts of civil service reformers to make fitness and not favor the test of appointments, and proved efficiency the sole criterion both in promotions and retentions in appointive office. The short ballot, the concentration of responsibility, [illegible] [illegible]

give the citizens a better interest and a wider practice in self-government, and to enable them intelligently to select and reward the worthy and weed out the unworthy in the public service, should command unwavering socialist support.

Evolution Not Revolution

Socialists should not be in a hurry, nor expect to see in any one generation a full realization of socialist ideals. They should remember that sudden change is always followed by reaction, and that healthy and enduring growth is always slow. They should regard all human instincts as forces of nature, perhaps indeed destructive and at any rate comparatively valueless if unguided,—like an unharnessed mountain stream,—but capable of great social service when intelligently guided and restrained. In society at large, the early and substantial dominance of altruistic over selfish motives is indeed to be expected and striven for; but so long as children continue to be born into the world, the necessary animal instincts of self-interest and self-preservation will always rule in a longer or shorter portion of the life of every individual, and attempts to prematurely repress these instincts by force, before the individual has been taught by experience the great truth that it is "more blessed to give than to receive," are as irrational and dangerous as to try to check a mountain torrent by building a dam which it could not surmount. Emulation, for example, is doubtless a nobler, and in its full development, a stronger motive than competition; but the substitution of emulation for competition by force is neither possible nor to be desired; and the aim of Socialists should be to direct competition from predatory or wasteful into socially helpful channels, relying meanwhile upon persuasion and example to bring about the voluntary transformation of selfish competition into altruistic emulation.

The Near Task

In urging that Socialists should be Christian propagandists and reformers, rescuers of oppressed and neglected childhood, abolitionists of the slums, protectors of the family, radical temperance advocates, champions of peace and disarmament, movers for public ownership of monopolies, tax-reformers, civil service reformers, democrats, social evolutionists, and indeed active sympathizers with "every good word and work," it is not meant to imply that socialist effort should be impartially distributed in all these different channels. On the contrary, each Socialist, taking full advantage of the principle of division of labor, should concentrate his main efforts upon the particular branch where his service seems likely to bear the most fruit, reserving for the rest his hearty sympathy, his vote, and such special aid as the chances of the hour may place within his power.

Would not the general adoption by Socialists of such a program "against which there is no law," not only hasten the inevitable triumph of Socialism, but in the meantime do much to relieve Socialists from the odium and suspicion with which the movement is still regarded by many worthy men?

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Part First

The Genesis of Socialism Or Socialism in the Book of Genesis

Sixth Paper

ECONOMIC DETERMINISM IN THE BOOK OF GENESIS

It is amusing to observe the fearful manner in which certain good Socialistic (but not thorough Socialist) religious people shy away from the doctrine of "Economic Determinism" or "the Materialistic Interpretation of History," as if it were a terrible **INFERNAL MACHINE** set by some fiendish enemy of society to blow God, religion and morality out of existence and reduce the world to a den of fierce, vile and hopeless beasts—as it would be indeed without God, love and immortal hope.

To be sure some of our leading Socialist writers of the generation now almost gone, dazzled by the brilliance of modern science in whose light many medieval images of God appear grotesque and abominable, have insisted with fierce invective and reckless jest that the doctrines of evolution, economic determinism, etc., make rational belief in God impossible,—but do not worry, timid souls, do not get excited, and do not yield to anger or fear. The inconsistency and confusion of philosophic materialism is such that it never has and never can make much headway. At its best, it is only a protest of heartbroken disappointment against the follies and crimes of religious ideas and customs that need revision with advancing light and human growth; at its worst, it is but a frail and tottering barricade behind which some seek to defend their unconventional and ungodly conduct. In the first case, it is a benefit and will tend to arouse and refine religious ideas and inspire for them a more scientific and powerful expression which will satisfy the minds of millions of religious men who have outgrown ancient formulas of faith, and it will also win to ardent loyalty many of the very ones who at present sincerely oppose religion. In the latter case, the increasing splendor of true religious ideas reflected by modern science reveals the flimsiness and falsity of the unfounded theories behind which they hide, and "God shall sweep away their refuge of lies" and expose their sins to just condemnation and punishment.

Truly speaking, "the Materialistic Interpretation of History" merely recognizes a self-evident truth, namely, that our human life on earth must have a suitable, safe and permanent material base.

Genesis clearly proclaims the materialistic truth, self-evident to all, that before God could make human beings He had to make material worlds, that before He could make human souls He had to make human bodies, and that before human bodies and souls can be perfected He will have to provide a safe, sufficient method for people to make a living. And the later Christian religion demands that before Christlike character may be generally produced we must have **A CHRISTLIKE METHOD OF MAKING A LIVING**, which requires the complete destruction of the brutal competitive warfare for the means of life and of all the chicanery of business for profit. **COLLECTIVE COOPERATION MUST BECOME GENERAL BEFORE CHRIST CAN REIGN ON EARTH.**

The self-evident fact of the essentiality of a sufficient material basis for life is the kernel and germ of the Socialist doctrine of "Economic Determinism" or "the Materialistic Interpretation of History" proclaimed by Karl [illegible] which is, that the prevailing mode of [illegible] a living—of producing and distributing [illegible] —mainly shapes all human ideals, ethics [illegible] institutions; that the industrial, comm[illegible] military, political, religious and social [illegible] and institutions of men will all be [illegible] chiefly by the manner in which a nation [illegible] tains its economic or material support; [illegible] material or economic causes underlie and [illegible] inate general movements and institutions [illegible] men and largely cause or prevent human [illegible] ress.

Cannibalism

For instance, the beasts of forest and [illegible] lacking hands and tools, had a perfect [illegible] the right of necessity—to make their [illegible] "by bloody tooth and claw," for there was [illegible] other way for them to live.

Among the first rude tribes of men, [illegible] ant and brutal, with only the crudest [illegible] farming and herding on a sufficient scale [illegible] impossible, and, needing food, they would [illegible] considered it a wicked, foolish waste of [illegible] meat to allow the bodies of their [illegible] slain in battle to rot among the trees, and they could see no moral difference between eating the dead body of a man and that of a deer; so they literally fed upon their victims and would be doing so yet had not improved tools of production rendered cannibalism unnecessary and unprofitable.

Let no modern epicure who approves capital[illegible] ism which "devours widows houses" by high rent and low wages and feeds on the lives of helpless men, women and children ground [illegible] in factory, railroad, mine and mill, express hypocritical horror or scorn at the honest, ancient savage who openly dragged home the carcass of his vanquished foe to nourish the lives of his own loved ones. He, at least, risked his life in the brave clash of battle to win food. He did not gamble in options, water stock, poison food and drink, crush his slaves into the hell of economic misery and impoverish a nation by illegal "gentlemen's agreements"—and then, "for a pretence, make long prayers." Therefore he did not receive the "greater damnation" that is justly due our more fiendish, "refined," aristocratic, hypocritical, "Trustees-of-Providence," modern, American cannibals.

And when better tools of production were invented, when farming and herding and hunting became a sufficient means of support, cannibalism, by such "Economic Determinism," passed away and became immoral; for it was more profitable to capture and save antagonists for slaves than to kill and eat them.

The Hand-Tool Age

Adam evidently had tools with which "to dress and keep" the garden; therefore he was a farmer and not a cannibal. His work in life and his opportunities were limited by his lack of tools. At first he did not even have a knife with which to flay the dead bear that he might hide from cold and shame beneath its fur. He went naked and dwelt in a natural bower in summer and a cave in winter.

The invention of the knife of flint [illegible] clothes, and clothes developed modesty and a sense of privacy and sacredness of person and helped create the reverence of children for their parents which distinguishes the [illegible] advanced peoples. (Gen. 9, 20-27.)

The knife also brought rude tents of [illegible] tanned skins and beds of odorous furs, which gave great comfort and protection to the [illegible] that possessed them; but until higher [illegible] of tools were invented, no higher [illegible] clothes, homes, or other social institutions [illegible] possible. This fact illustrates "Economic Determinism."

And the fear of man that God laid on the beasts was not on account of strength, [illegible] account of the weapons by which man [illegible] came them. (Gen. 9, 2)

When rude methods of [illegible] vented, baskets, [illegible]

[illegible] and better [illegible] were possible. With the coming of the saw and [illegible] hammer permanent buildings of wood, brick and stone became common, cities and temples were built, and civilization, substantially as known for thousands of years previous to the last century, was established in various countries.

But all hand-tool civilizations rested on slavery—the Egyptian, Babylonian, Greek, Roman, mediaeval and modern, because, without slavery and with social equality, the use of hand-tools would never have enabled any considerable number of people to obtain leisure and opportunity for higher learning and culture. The grandeur of Egyptian, Babylonian, Grecian and Roman architecture and the glory of Grecian art and learning rested on human slavery. Plato wisely declared that slavery would be forever necessary in order that the more intelligent people might enjoy civilization unless some means of producing wealth without great manual labor could be found. Thus he recognized the law of "Economic Determinism" and anticipated the age of machinery by two thousand years. And, in spite of the just and glorious ideals of the Mosaic and Christian religions, human slavery did exist until within the memory of men and women now reading this paper. It lasted as long as the hand-tool age lasted and was an essential part of it. In its day it was morally right, because it was an economic and historic necessity; but now it is wrong, because machine production has removed the necessity of either chattel-slavery or wage-slavery. The day foreseen by Plato and later by Jesus has now dawned. The power-machine is now the determining economic factor in human life, and upon the power-machine humanity will soon ride triumphantly to universal plenty, peace and progress.

The importance of the doctrine of "Economic Determinism" in the Socialist philosophy can hardly be over-estimated. No one can understand Socialism fairly until he thoroughly understands "Economic Determinism" and is able to apply the doctrine to history, to current events and to personal conduct. But space will not now permit a longer discussion of this vital and interesting doctrine, as such, for we wish to present a few notable illustrations of it from the Book of Genesis.

The First Recorded Murder

Cain, the first-born son of Adam and Eve, was "a tiller of the soil," whereas Abel, his brother, was "a keeper of sheep," and they both "brought offerings unto the Lord" of the products of their labor; that is, they offered religious sacrifices as best they knew, hoping to win the favor of the great God whom they dimly knew in a small way. But perhaps a drouth, or blight from too much cold or wet, fell upon the crops of Cain and destroyed them wholly or in part, which he regarded as the curse of God; whereas Abel, having power to lead his flocks from place to place, prospered through the unfavorable season, which both he and Cain likely considered a proof of Divine favoritism; thus jealousy arose between them from economic causes and their quarrel ended in the murder of the younger by the elder, who now incurred the wrath of God on account of his sin. (Gen. 4, 1-15.) If these brothers had co-operated as farmer and herdsman, their gains and losses would have been shared together and their fratricidal strife would have been prevented. The whole history of early peoples, and modern men, is a story of economic jealousy, strife and murder for farming, fishing and hunting fields and other means of life. Only Socialism can end the cruel, senseless, unholy [illegible].

Cain, being forced to flee to the wilderness through fear of the vengeance of Abel's [illegible] or kin, which cried to God against [illegible] crime, lost the advantages of friendly co-operation and wandered impoverished, discredited, condemned, from place to place.

The Need of a Boat

The invention of toolmaking, musical instruments and implements of brass and iron [illegible] gave great impetus to develop- [illegible]

[illegible] according to the story, Noah and his family were saved from the general destruction of the flood because he "was A JUST MAN, perfect in his generation" (Gen. 6, 9) and "righteous" (Ch. 7, 1).

Without presuming to discuss the nature and extent of the flood, it is sufficient to note that it was understood to be incurred by economic and social sin; and that escape from its direful consequences was not only the result of Noah's righteousness, but also of the very material circumstance that he had the tools and knowledge with which to build a big strong boat. **Not only morals but material means are necessary to save us from the flood of injustice, want and misery that now overwhelms society.** Our modern Ark of Society and Hope is the power-machine. It will carry us all to freedom and plenty when collectively owned and equitably utilized. **But justice is as essential as machinery—never forget that.**

The Confusion of Tongues

The story of Babel (Gen. 11, 1-9) is doubtless figurative. The conception of how great a city and how sublime a civilization would be possible if all men could understand each other and unite their efforts was enough to cause some ancient writer to imagine that such an achievement would make the God of heaven jealous; and he concluded that such was the reason for the confusion of tongues and the scattering of the people. Whereas the people scattered for economic reasons, to find room to make a living with their flocks (Gen. 13, 5-9 and Gen. 36, 6-7); and as they scattered their languages and economic interests became more and more different until the world is filled with numberless strange forms of speech, hostile tribes and conflicting nations. **And the cure of this evil must also be economic.** Power-machinery is uniting the world with common interests. The railroad, steamship, telegraph, printing press, and international commerce made possible by them, are drawing the world together. Everywhere men are studying English, "because it is the language with which to make money." And as the common people of various countries get possession of the machinery of production and transportation, as they soon must to save themselves, their international interests will no longer conflict but serve each other; exchange of soil and factory products will be more general; international travel will vastly increase; some common language will inevitably be adopted as a world-speech; the "confusion of tongues" will end and cities and towers will arise more ambitious than the ancient dream of Babel—and we are sure that God will be joyous, not jealous, at the grand consummation.

The First Bible War

"War—What For?"—Always for plunder, or to regain some economic loss. Other things are incidental, except to rare souls like Abraham,—Lincoln of that distant day. (Gen. 14, 1-24.) The conflict of primitive tribes for hunting fields, the wars of medieval nations for colonial possessions, the titanic intrigues and awful battles of Russia and Japan, of Spain and America, and the pending struggle for supremacy in the far east—all for economic gain. The whole competitive system is a ceaseless, brutal, bloody warfare for the means of life, in which the weaker, less cunning and less cruel go down to hopeless ruin; in which millions of little children and millions of helpless women are trampled under the bloody heels of greed, never to rise again; in which everything holy is sacrificed for gain and a hell of selfishness and misery reigns over the earth where a paradise of love and happiness should be. And this awful carnage of business and the frightful wars among nations can never cease while competition rules. Socialism stands for world-wide peace, industrial, commercial, political, social; and only through the replacing of the profit system by the cooperative commonwealth in every land can world-peace ever be assured.

First Bible Treaties of Peace

The treaties of peace between Abraham and Lot (Gen. 13, 7-12), between Abraham and Abimelech (Gen. 21, 22-32) and between Jacob [illegible]

of economic [illegible] among all men and nations can peace ever come at home or abroad.

Religion and Money

The ancient Hebrews held that as "the earth is the Lord's and the fulness thereof" they should render tribute of one-tenth of their produce to Him to prove their gratitude and insure his favor. The Tithes were devoted to maintaining places of worship and supporting the priests (Gen. 14, 18-20 and Ch. 28, 17-22.) And the promise of God, according to the prophet Malachi is, "Bring ye all the tithes into the store-house * * * and see if I will not open the windows of heaven and pour out a blessing that there shall not be room enough to contain" (Mal. 3, 8-12). And our most enthusiastic religious men of today insist that paying tithes is a means of spiritual grace and financial benefit. Yes, religion has very much to do with the proper use of wealth **AND WITH THE WAY WEALTH IS OBTAINED**, and the misuse of economic forces have much to do with the decay of religion. A square deal with God requires a square deal with men. **INJUSTICE IS THE CHIEF SIN**, according to the prophets. "Woe unto you, scribes, Pharisees, hypocrites! for ye pay tithes of mint, anise and cummin," said Jesus scornfully, "and have omitted the weightier matters of the law—[illegible]MENT, MERCY AND FAITH." **Religion must be redeemed by economic revolution in harmony with the words of Jesus. And even now we must prove the sincerity of our religion, by economic sacrifices of at least a tenth of our income to the cause of God, or be condemned. And thus we behold "Economic Determinism" present with power even in the holy of holies where God meets worshipping souls.**

What Drove Israel to Egypt

We must pass over many striking recognitions of "Economic Determinism" in Genesis, lest our study seem too long; but we urge you to read this wonderful old book all over again, slowly, carefully, thoughtfully. To the one who has a broad and deep knowledge of astronomy, geology, biology, sociology and comparative religion it will seem most interesting and startling. To the Socialist who can read it intelligently it is full of thrilling surprises. But we shall have space in this article for only three more striking illustrations of our doctrine.

Famine, economic want, was constantly driving people of all nearby lands to Egypt which was the granary of the world on account of the annual overflow of the Nile river. Abraham was forced by material need to go there (Gen. 12, 10). It was Jewish greed and Egyptian gold that saved Joseph from death and carried him as a slave to Egypt (Ch. 37, 23-28). Observe that it was Judah who sold Joseph and Judas who sold Jesus. And it was want of food, "Economic Determinism," that finally drove and drew the whole tribe of Jacob into Egypt to reside (Ch. 42, 1-5, Ch. 43, 1-14 and Ch. 45, 25-28). But even then old Jacob would not believe and go until he "saw the wagons" which Joseph had sent—a material evidence and a means of transportation—then he went.

The Crime of Joseph

St. Paul says: "They that would be rich fall into diverse temptations and a snare that drown men's souls in perdition." And Jesus said to the Pharisees: "How can ye believe, seeing that ye receive honor one of another?" The love of money and the greed for fame and power ruin multitudes both great and small, and have for ages. Both are plainly, unqualifiedly, emphatically condemned by Christ.

The story of Joseph, the long yearned for child of Rachel for whom Jacob toiled fourteen years, as a mere romance, is one of the most dramatic and entrancing ever written, more so even than that of David. The rise of a despised foreign slave, by whatever means, from the dungeon to the prime ministry of the greatest nation in the world, suggests a plot of startling interest. We must ask you to read the story beginning with Gen. 37 and continuing with [illegible] to the end of the book. [illegible]

[illegible] and tyranny are [illegible] consequences.

Granting that God's hand was in the strange career of Joseph and that he was elevated to rulership of Egypt for the laudable purpose of preserving the Hebrews, yet **THERE IS NO BIBLE WARRANT WHATEVER FOR THE CRUEL AND UNJUST MANNER IN WHICH JOSEPH TREATED THE EGYPTIANS.** He found them a comparatively free people owning their own lands and left them a race of impoverished slaves, purchasing their cattle, their lands and their persons with the very corn which they themselves had raised and which the king, by advice of Joseph, had taken from them previously. Even supposing that the king during the years of plenty had purchased the corn at the low prices then naturally prevailing, he sold it back at Joseph's suggestion for a price so much higher that it completely enslaved them all forever afterwards to buy enough to save their lives. Thus Joseph, in the hour of the people's greatest need, to retain his own position of glory and power as the favorite of a tyrant, deliberately betrayed and sold them into abject slavery to Pharaoh. We shall see in our future studies that this was exactly the kind of a crime that all the prophets of Israel most fiercely condemned.

But Joseph yielded to the lust of wealth, power and fame "that drown men's souls in perdition," and committed one of the most frightful crimes known to all human history.

And while Joseph himself, so far as this life is concerned, escaped the consequences of his awful crime and died in peace, afterward there was a revolution in Egypt against the tyranny that Joseph had introduced, and a dynasty arose "that knew not Joseph" (Ex. 1, 8) **AND THE HEBREWS IN REVENGE WERE REDUCED TO SLAVERY AND POVERTY EVEN MORE GALLING AND TERRIBLE THAN THE EGYPTIANS HAD SUFFERED.** The tables of Joseph were completely turned against the Hebrews.

THIS WAS THE JUDGMENT OF GOD. He knew that the spirit that caused his brethren to sell Joseph into slavery and which caused Joseph to enslave the Egyptians was not the spirit that should or could ever inspire a free people; therefore He ground them in the mills of slavery until they were sick and desperate; and ever afterwards He plead with them **BY THE MEMORY OF THEIR OWN CRUEL BONDAGE IN EGYPT** to treat their fellows, especially the poor, with true brotherly equity and generosity. And so he is grinding the masses of mankind today by economic pressure into the spirit and practice of brotherhood. Only on the Christian Socialist principle of "each for all and all for each" can any nation ever be generally prosperous and happy.

THE CASE OF JOSEPH AFFORDS A STRIKING WARNING AGAINST TRUSTING "A GOOD MAN" WITH POLITICAL POWER UNLESS HE BE STANDING UNEQUIVOCALLY ON A WORKING PEOPLE'S PLATFORM AND BACKED CHIEFLY BY WORKING PEOPLE. ONLY THOUGH DIRECT LEGISLATION CAN JUST GOVERNMENT BE SECURED. No man is good enough to control the people. Democratic rule is our only safety.

The way in which Joseph made his luxurious living wrecked two nations of free people and sunk them into slavery. According to the law of "Economic Determinism," profit for a few means poverty for the many; but collective ownership and democratic management of wealth means freedom and plenty for all.

The Prostitution of the Priests

The saddest part of the story of "Economic Determinism in the Book of Genesis" is the record of the prostitution of the Egyptian priests (Gen. 47, 20-26). The grafting profit system lays its befouling, strangling hand upon the church and bribes it into silence in every age and country, and only a few bold prophets stand forth to condemn economic wrong, and they are generally driven from their pulpits and starved or murdered outright.

The Egyptian church was then the greatest in the world. The esoteric wisdom of the priesthood was high and wonderful, but the "[illegible] hand" were taught all sorts of super[illegible]

[illegible] **BUT THE PRIESTS [illegible] THEIR GOOD THINGS [illegible] EARTH;** and, realizing their power, Pharaoh purchased their support by liberal concessions. They were not only allowed to possess their lands before and after the famine, but they were directly supported from the royal revenues, therefore the king had them bound and gagged with economic cords—**AND THEY KEPT STILL ABOUT THE INJUSTICE OF THE KING AND "PREACHED THE SIMPLE GOSPEL" OF HOPE AFTER DEATH WHILE THEIR DEVOTED PEOPLE WERE BEING ROBBED OF CATTLE, LANDS AND LIBERTY.**

Is there anything like that going on in Italy, Austria, Russia, Germany, England, America and Mexico today?

The question answers itself. The power of "Economic Determinism" is heavy on the church. It is dominated largely by men whose financial crimes it should condemn; and it supports a system, contrary to the word of God and His Christ, which impoverishes the many to enrich the few.

Arouse and Roar

Let the age-long dishonor of the servile priests of Egypt of Joseph's day be a warning to our present preachers. The Christian church must be aroused and saved from mammon's rule, or she will go into that oblivion which has buried Egypt's ancient glory.

IF HALF THE PRIESTS AND PREACHERS OF ANY NATION WOULD AROUSE THEMSELVES TO THE NEEDS OF HUMANITY AND ROAR FORTH THE WORD OF GOD FEARLESSLY IT WOULD AWAKEN THE PEOPLE TO THEIR RIGHTS AND SCARE KINGS AND CAPITALISTS INTO HELPLESS PALSY. But so many of them are "dumb dogs that cannot bark," because they are fed by the exploiter's hand, mere "hireling shepherds" who care for the sheep only to fleece them.

In the presence of such preachers atheism and hypocrisy thrive.

But there are many honest preachers and priests, Comrades. **LET US PUT FIRE UNDER THEM WITH THE CHRISTIAN SOCIALIST.**

A PREACHER'S TESTIMONY.

Grandview, Wash., Feb. 28th.

Rev. E. C. Carr, Editor Christian Socialist:

Through the generous kindness of a faithful Socialistic brother. The Christian Socialist came into my hands about two months ago. Up to late date, like thousands of other ministers, I had a very imperfect and mistaken idea of what Socialism stands for. This in part was owing to my contact with some drinking, cursing persons claiming to be Socialists, who advocated animalism, division of property, Atheism and the utter overthrow of about all that is good and worth living for.

It is therefore not surprising that I turned away distressed and disgusted. Now I humbly thank God for the great blessing the coming of the Christian Socialist has been to me. I am the pastor of the Methodist Episcopal church of this town and a member of the Columbia River Conference. I've spent over 25 years in the active work of the ministry, and have long seen and sorrowed over the unutterable, yes, almost hellish state of things industrial, social and so called religious as they now enslave, debase and crush the lives, hopes and aspirations out of the toil worn, robbed and suffering masses of our fellow men.

Even more yet, I had noted the fact that the masses were rapidly drifting away from all the churches. They were as "sheep without a shepherd." Often they saw their oppressors in the front seats and in all the places of power and authority in these so called sanctuaries. The pulpit often had no word of "good news" for them. What lot or part or hope had they in the house of God? Almost none at all. And for all this sorrow, want and oppression I saw no workable way out.

But all this is changed since I began to read the Christian Socialist. It has given me the key that unlocks the mysteries that curtained from my eyes the [illegible] of Christ and now I [illegible]

[illegible] have [illegible] hope that is for this [illegible] to come, "the promise of the [illegible]" But Capitalists' slavery [illegible] destroyed first. In these [illegible] states, these trusts, combines and [illegible] "sweaters" are consciously at work to [illegible] control the forests, the mines, [illegible] transportation facilities and all [illegible] resources and enrich themselves and [illegible] same time harass and rob the [illegible] one hope of escape from this [illegible] through the propagation of the [illegible] Christian Socialism.

And that is but another way of saying [illegible] are seeking to reduce to practice [illegible] out in all the various relationships of [illegible] and here, the teachings of Him "Who [illegible] never man spake." And in so doing [illegible] in as never before the brotherhood [illegible] And to all this as a man and Christian [illegible] ister this writer stands committed by [illegible] and vote and pen. This is my [illegible] laration of commitment to be [illegible] comrades in the cause of Christian [illegible]

I intend, so help me God, to [illegible] preach Socialism—wisely, prudently [illegible] but I am amazed, bewildered, [illegible] new setting it gives the old Gospel story.

F. M. Hayes, pastor Methodist Episcopal Church.

* * *

Yes, thank God, the dark ages are [illegible] giving way to the splendor of the [illegible] sunrise. The Reformation and the [illegible] Protestantism marked the dawn and [illegible] but Socialism brings the full-orbed [illegible] Day. "Even so, come, Lord Jesus."

THE STORY OF THE NEGRO

In his latest work, "The Story of the Negro," Booker T. Washington takes his [illegible] a historian—the historian of his race [illegible] tells the story of the negro both in Africa [illegible] in America, going into the ethnology [illegible] and industrial conditions of the race on [illegible] sides of the Atlantic.

His notes on white slavery in Colonial [illegible] in our own country will be [illegible] ing to working people. It is [illegible] white slavery of the early days was [illegible] under the same form of legal fiction [illegible] now made to serve the same purpose [illegible] ico. Debtors, petty and political [illegible] with an occasional victim of kidnapping [illegible] keep up the supply, because bond [illegible] Actual slavery was brought about by [illegible] of the debt.

That there were considerable numbers of free negroes in the South before the Civil [illegible] that many of them became well-to-do [illegible] some of them owned slaves, that many negroes fought in the Confederate army [illegible] being one regiment of fourteen hundred [illegible] be much-belated news to most Northern people.

Booker T. Washington is a negro, [illegible] the wrongs of the negro, has felt the [illegible] being a negro, and the shame of [illegible] he has written in a perfectly scientific [illegible] cial, not to say generous, temper [illegible] be brought to the discussion of all [illegible] problems.

"People differ, and will always [illegible] doubt, as to whether the desire to [illegible] African was a sufficient excuse for [illegible] him to America, at the cost of so [illegible] ing and expense. For my own part, I [illegible] posed to believe that it was worth [illegible] had cost.

"There was much in slavery [illegible] ship and its cruelties; much that was [illegible] human and beautiful. * * * [illegible] considering the qualities which the [illegible] developed under trying conditions, [illegible] seem to me there is any real [illegible] one who wishes him well should [illegible] the future of the negro, either in [illegible] or elsewhere."

Strange as it may seem, [illegible] damin and Senator Tillman are [illegible] being unusually kind in their [illegible] with negroes.

The book is well [illegible] thoughtful people [illegible]

Woman's Realm

THE ENFRANCHISEMENT OF WOMEN

By [illegible]

"I have all the rights I want. Don't talk [illegible] woman voting," said my pretty [illegible]

[illegible]

[illegible] counting the real [illegible]

"What are you going to do about it?" I asked. "Oh, what can I do?" she said. "Why, work for the ballot for women and get these [illegible]." From that time on, she was a militant suffragist.

"If the vote were given to me INSTEAD of Bridget, I would believe in suffrage; but if the vote is given to me AND Bridget, I [illegible] what it would accomplish for her [illegible] offset mine," says that college [illegible] who believes in an educational [illegible]

"There was an election in our town to close the saloons. There were two ballot boxes, [illegible] the men alone deposited their [illegible] officials to be elected. An[illegible] both men and women voted [illegible] ordinance. The [illegible] to protect their [illegible] evils, as my college [illegible] to protect her boys.

When the ballot boxes were opened and the votes counted, it was found that the men had [illegible] the [illegible] officials, while the women rallying at the polls had won a sweeping majority for the closing ordinance.

You may count on Bridget voting for her home interests, whether she knows how to demonstrate a problem in Euclid or not.

"But woman's place is in the home where God meant her to be and where man has put her, with a perfect knowledge," says the Henry [illegible] of society, "of his own necessities, and in the second place, of her own nature, her endowments and her limitations. In that place she is bound to stay, because for him, and it may be added, because for her as well, it is wholly best that she should do so."

But women, in spite of this dictum of the [illegible], refuse to stay "put." Economic necessity has pushed over 6,000,000 women of this country out of the home into the industrial world. The spinning wheel, the [illegible], the kneading bowl, all the insignia [illegible]

[illegible]

[illegible] is being given the women [illegible] the power of protest. The ballot in the hands of the working women would be of some economic value. If it did no more good than to help develop collective action, its importance cannot be overestimated.

With trade organization among wage-earning women and political enfranchisement, many of the wretched conditions would be improved. Of much greater value, however, would be that sympathy and co-operation developed, eventually to become a powerful force against the whole vicious system that exploits them.

Many so-called arguments are offered against the enfranchisement of women. Analyzed, they are just as strong arguments against the enfranchisement of men. When Mr. Barry reported for the Ladies' Home Journal "that equal suffrage has done no good and has cost the women their refinement," he could just as well have added, "and man suffrage has done no good and judging from Ohio elections has cost men their integrity."

The trouble with this world of ours is, it has been too long a man's world only. All our institutions, our laws, our government, even our religion are man made.

The Hindu women of Bombay declare in the motto of their Sorosis, "The world was made for women, too." We need a human world, men and women both active factors in its fashioning. The world needs to be made more homelike. Who can do it better than the women?

The Socialist Party incorporates into its platform the political and industrial emancipation of woman. It takes the position that the members of the party should be ready, when there is a campaign in any state for the enfranchisement of all women to work along with the organizations in the field and in every way possible to further their cause. We cannot do less than this if we are true to our principles.

Of course, Socialists realize that the political freedom of women will not emancipate them fully, it will only be a step toward that larger freedom of economic independence which men and women alike are seeking through the Socialist state. The ballot is simply a means to an end. Socialist women welcome the opportunity their enfranchisement would give them to help achieve industrial democracy. Our hearts burn within us for the power to register our votes at the ballot box on election day for Socialism. Such a vote is the strongest protest we can make against the merciless power of the capitalist system.

TWO KINDS OF PEOPLE

There are two kinds of people on earth, the people who lift and the people who lean.

Which is best?

Wherever you go you will find the masses are always divided into just these two classes.

Which is strongest?

In every place and position you will find that there is only one lifter to thirty leaners.

Which will win?

In which class are you?

Are you bearing your part of the load of the overtaxed lifters who toil down the road but are constantly drifting, or are you a leaner who lets others bear your portion of labor and care?

Which is most true?

The people who lean work not and care not how hard the toilers lift nor how far down in poverty they drift.

Which will rise?

But the toilers shall soon see their burdens lifted when, standing erect with ballot in hand, they vote strictly for the Socialist plan.

Then will all lifters go hand in hand, and we shall all live in a free and happy land.

Yours for a better world,

MRS. M. C. HUGHES, Indio, Calif.

Woodrow in Oklahoma

Rev. T. W. Woodrow of Hobart, Oklahoma, will deliver Christian Socialist addresses at Altus, Okla., March 4th and 5th; Cache, Okla., March 11th and 12th; Hendrick, Okla., March 18th and 19th; Altus again April 1st and 2nd, and Elmer, Okla., April 3rd and 4th.

He will speak at the same places, at about the same time in the month, for three months.

[illegible]

Sunday School Brigade

The following new members of the Sunday School Brigade are royally welcomed:

43. Mrs. Ada B. Johnson, Indiana.
44. K. F. Pinnell, Idaho.
45. L. R. Grinnell, New York.
46. Rev. J. L. Davies, New York.

* * *

"I am secretary of the Union Sunday School [illegible] this place. I have been a Sunday School teacher [illegible] many years and wish to join the Sunday School Brigade."

MRS. ADA B. JOHNSON.

* * *

"I have been superintendent of a Sunday School for about six years and am now teaching the [illegible] in their true economic light, I want to join the Sunday School Brigade."

K. F. PINNELL.

* * *

"Please put me in the Sunday School Brigade [illegible] I had forgotten to inform you before. I [illegible] Sunday School class of young men to teach [illegible] I spend a great deal of time in this work. [illegible] helps of Comrade Prosser are of great value [illegible] I hope to see them studied by every class in [illegible] country as they speak the real religion."

L. R. GRINNELL.

* * *

"After doing without the Christian Socialist [illegible] more than one year, I have decided to try [illegible] The International Sunday School lesson [illegible] Sunday is worth one dollar."

J. S. JOHNS[illegible]

* * *

"I do not wish to miss any of the excellent [illegible] on the Sunday School lessons nor the able [illegible] of articles by the editor on Socialism in the [illegible]"

REV. J. L. DAVIES, N. [illegible]

* * *

"The Sunday School lessons are just grand."

E. F. BATCHELDER, Ore[illegible]

* * *

Jeff Holder of Indiana, sent his renewal and [illegible] he could hardly keep house without the paper [illegible] that the Sunday School lessons are worth the [illegible] "You will hear from our local."

* * *

E. F. Kn[illegible] of Washington, D. C. wants [illegible] for the Sunday School lessons which he [illegible] fine.

* * *

"M. Prosser and Mrs. Kathryn Spiers are [illegible] wonderful people!—Godlike. I am fifty-four [illegible] old, but learned from these two people what [illegible] could have brought into my head before."

J. C. WOLTERS, Colorado[illegible]

THE RED FLAG

Mayor Gaynor of New York says the [illegible] cialists should have the right to wave the [illegible] Flag in the streets whenever they want to, [illegible] then makes this explanation for the benefit of those who are still ignorant enough to [illegible] fy the Red Flag with anarchy and [illegible]

"THEY CHOOSE THE COLOR [illegible] THEIR EMBLEM, NOT TO [illegible] THAT THEY FAVOR VIOL[illegible] THE SHEDDING OF BLOOD AS [illegible] UNINTELLIGENT SUPPOSE, A[illegible] THE ACTIONS OF THOSE IN OF[illegible] AUTHORITY OFTEN LEAD PEO[illegible] BELIEVE, BUT FOR THE PUR[illegible] TYPIFYING THE COMMON [illegible] HOOD OF ALL MEN OF ALL [illegible] THROUGH THE SAME RED [illegible] WHICH FLOWS THROUGH THE [illegible] OF ALL."

THOMPSON AT CHURCH

The Plymouth Class of the Univ[illegible] gregational Church of Chicago [illegible] D. Thompson, City Clerk of Milw[illegible] speak on Socialism in the auditorium [illegible] church on Sunday evening, Feb. 26.

Comrade Thompson's address [illegible] praised very highly. He won the [illegible] of the audience at the start, and [illegible] end. [illegible] to hearty laughter by the speaker's [illegible] of [illegible] his points. The [illegible] [illegible] and [illegible] the [illegible] and [illegible]

[illegible]

THE CHRISTIAN SOCIALIST

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SIXTEEN PAGE PAPER

We present you with another sixteen page paper, the third within three months. It is done at a present loss; but we hope you will like these sixteen page papers so well that you will work all the harder for new subscribers, so that we may have a sixteen page paper every week. We have no capital except your loyal support. Please get busy at once and keep doing all you can. It is easy to get subs for the Christian Socialist if you try earnestly.

THREE INVITATIONS

Invitations have been received by telegram to hold the General Conference of the Christian Socialist Fellowship at St. Louis, Mo., Shawnee, Okla., and Covington, Ky.

Gen. Sec. Ward, owing to his absence on the Pacific Coast, has commissioned Gen. Treas. Moyer to receive the vote of the Gen. Ex. Committee on the question of where the Conference shall go.

ANNUAL CONFERENCE

Local conditions have made it impossible for the Philadelphia Center to entertain the next Annual Conference of the Fellowship.

The General Secretary will be glad to receive invitations from other cities where Centers or interested parties may desire to entertain this convention. The Conference will be held April 27-30, 1911.

INVITATIONS MUST BE SENT BY TELEGRAM to General Secretary, care of the Christian Socialist, 29 Randolph St., Chicago, not later than Monday, March 6th. WM. A. WARD, Gen. Secy.

The above notice, written by Comrade Ward at Los Gatos, California, February 25, did not reach us in time for the March 2 issue of the Christian Socialist, which went to press February 28. But Comrade Ward sent a letter to the Center Secretaries which explained matters and will enable them to act in time if they are prompt.

CONFERENCE PROGRAM

Comrade Ward, being absent in the far west, desires the Program Committee to make all possible headway with the program during March. It is now practically certain, since the Philadelphia Center has given up the Conference, that it will be held in the west; therefore the program will depend mainly upon western talent. As the editor of the Christian Socialist is one of the western members of the Committee, [illegible]

REV. WM. A. WARD'S DATES

March 10, 11, 12—Salt Lake City, Utah.
March 13, 14, 15—Evanston, Wyoming.
March 16—Rawlins, Wyoming.
March 17—Greeley, Colo.
March 18, 19—Denver, Colo.
March 20—En route.
March 21—Lebanon, Neb.
March 22—Marion, Neb.
March 23, 24, 25—Alma, Neb.
March 26—Red Cloud, Neb.
March 27—Superior, Neb.
March 28—Bethany, Neb.
March 29—Council Bluffs, Iowa.
March 30—St. Joseph, Mo.
March 31—Raymore, Mo.
April 1, 2—Sedalia, Mo.
April 3, 4, 5—Columbia, Mo.

TRUE PROGRAM OF SOCIALISM

The leading article of this issue by Frederick F. Fuller deserves most thoughtful reading. It suggests first of all the widespread and growing interest in Socialism among such worthy and highly educated people as Messrs. Coleman and Fuller and their recognition of the essential ethical oneness of Socialism and Christianity. And it clearly anticipates the time when all wise and genuine Christian reformers will find their proper place in the ranks of Socialism; for Christianity, like Socialism, is not a reform but a revolutionary movement. Both the individual and society must endure the travail of a new birth before either Socialism or Christianity may be established on earth.

The article also suggests the fear that Socialism, if not controlled by distinctly Christian men, that is, men who accept Christ in the churchly sense, can not succeed and may work harm. But the Socialist movement is dominated by Christian forces even though most of its leaders are self-styled materialists. Socialism without a Christian creed is more Christian in principle and purpose than any so-called Christian church which opposes or neglects Socialism. The basis of God's throne must be justice. Love without justice is impossible. And justice is the basis of Socialism.

The vindication of Religion requires that religious men unite with the Socialist movement, not that Socialists should unite to "Spread Christianity."

Without the social revolution religion must fail, and only by its efforts to remove the curses of Mammonism can religion "make good." After it has demonstrated its ethical soundness and spiritual efficiency by helping to destroy the reign of injustice, graft, want and misery, it may be that materialistic Socialists will see reason to embrace Christianity itself. But until Christian men quit trifling and get down to the hard pan of social justice their religion will never be taken more seriously by others than it is by themselves.

Revolution is evolution bursting into bloom. It may flower in pure-white peace or blood-red war, according to circumstances; but with hundreds of men, women and children killed and crippled daily in America alone by capitalist neglect to guard machinery, with thousands murdered daily by poisoned food and drink and other thousands daily destroyed by toil, want and insanitary conditions, why dread a revolution at any cost to stop this daily bloody battle for the means of life on the part of God's defenseless poor?

"Revolution" was a sweet word on our fathers' tongues. We are not the children of "mollycoddles." Let us demand social justice and the absolute overthrow of Mammon's power by means of a social revolution through education, agitation and the ballot, no matter through what fields of flowers or blood-soaked grass our pathway lead. We must dare to go straight on. History shows that in a larger sense than the individual "without the shedding of blood their is no remission of sins," and if the Bible prophecies are to be credited we will have still other crimson floods to cross before the dawn of world-wide brotherhood and peace.

And the only way to prevent war is to prevent injustice. The world must be "turned upside down" before the equilibrium of peace may be found.

But this does not signify that we should organize a Socialist army, flaunt a battle banner and cry, [illegible] murder, by wise education, [illegible] and the most careful plans. This is what the Socialist movement of the world is doing now. Nevertheless, we must go straight on, no matter what the forces of Mammon may do.

What Mr. Fuller says of the Rescue of Childhood, the Temperance Reform, International Disarmament, Public Ownership of Monopolies, Taxation, Administrative Reforms, etc., will be best seen in those cities where Socialists have control, like Copenhagen, Berlin, Lille, Milan, Milwaukee, etc. In Finland the prohibition law was passed largely by Socialist influence. See our Temperance Special for account of the splendid work of the Austrian Socialists.

Wherever the Socialist movement is strongest there are the greatest political, industrial and moral reforms. Search the world over today and see for yourself. And do not fail to read Charles Edward Russell's "Uprising of the Many" for light upon this subject.

SOCIAL EQUALITY

The celebrated Georgia [illegible] of blessed memory, Rev. Sam P. Jones, used to tell this story on himself with great glee and to the delight of his hearers. One of his sermons so much pleased a big colored woman who, as Jones in his own inimitable style said, "weighed about 300 pounds, 'dressed'," that she came to him after the meeting and tearfully said:

"Brudder Jones, you preaches more like a niggah den any otha white man I knows on. Your skin may be white, but, thank God, your heart is as brack as mine."

This old darkey woman seemed to realize the truth that a white man is as good as a negro, provided he behaves himself as well.

But it must be admitted that the difference between the whites and blacks, generally speaking, is deeper and more complicated in America at present than mere economics. And there is no idea or purpose in Socialism to attempt forcing "social equality" as understood by the people of the South.

Socialism proposes to give the Negro "the full product of his labor," free, full and equal access to the means of life, which will enable him to enjoy all the helpful opportunities of this world and to develop himself, his children and his race without economic hindrance.

The more intelligent Negroes do not ask to be received into the homes of white people and to intermarry; but they do want a chance to have commodious homes for themselves and the best of schools, churches, etc., which they will have when economic justice is obtained.

They will probably prefer to live in Negro communities, so long as that brings more peace; but they object to being forced into slum dwellings. They do not object to Negro schools, provided those schools are of the best. They probably would not even resent the separate cars for traveling if those cars were as elegant and well kept as the whites have. Perhaps, when economically free, they might be glad to settle in separate states, as suggested by John Temple Graves.

Negroes are so rare in Europe that very little can be learned by analogy from there.

"Social equality," as understood by the people of the South, is not an issue in Socialism and probably never will be.

The future generations must work this problem out. It is not for us. And it is as foolish to try now to settle this question for the American people of the year 2000 as it would be to try to settle now and here the status of Negroes in heaven.

But all Socialists will agree with Comrade Strobell that the Negro must be emancipated as fully as the white workers, and have equal opportunity to make the most of himself. Anything less would be slavery, not Socialism.

FRED WARREN'S PARDON

Many Branches, Centers and Comrades have sent resolutions about Fred D. Warren's proposed imprisonment, more than we could find space for; and since Warren has been "pardoned" by President Taft and will not be allowed to break into jail [illegible]

A [illegible] MARRIAGE

[illegible] William White, who fifty years [illegible] was Abraham Lincoln's coachman at [illegible]field, and his aged wife were discovered [illegible] in three tiny rooms in Chicago [illegible] verge of starvation. For days at a [illegible] they had gone without food, afraid to [illegible] their destitution known for fear they [illegible] be taken to the poorhouse and sep-[illegible]. The Chicago Record-Herald says:

"A withered arm that once had served Abra-[illegible] Lincoln stole about the waist of a tremb-[illegible] woman who smiled, sighed and closed [illegible] eyes in content. It was as if the arm [illegible] lost the strength of the youth of half [illegible] century ago."

"[illegible] not much strength left in that old [illegible] but I am going to use that little to keep [illegible] from separating me from my wife and [illegible] us away in the poorhouse,' said the [illegible]. 'We've been married more than [illegible] years. Now all we want is to die to-[illegible],' he added wistfully."

[illegible] Socialism destroy this home? Here [illegible] something for two classes of people to pon-[illegible]: The stupid, degenerate "free lov-[illegible]" who are teaching that the evolution of [illegible] will eventually abolish the family, and [illegible] timid souls who imagine that a nat-[illegible] relation would be endangered by a change [illegible] the social order. Would any improvement [illegible] the conditions of the poor break up such a [illegible] as this? The economic freedom of [illegible] may break up some homes, and it is [illegible] be hoped that it will. The poor woman [illegible] tied fast by her economic dependence [illegible] love for her children, is the slave of a bru-[illegible] husband will welcome the freedom to as-[illegible] her independence; and as for the friv-[illegible] parasites who do not have children and [illegible] trifle with marriage as a mere financial [illegible] convenience, the records of the di-[illegible] courts in America and the well-known [illegible] infidelity of the upper classes of [illegible] indicate that they are incapable of [illegible] marriage. They will not be bound by [illegible] civil or ecclesiastical law in any state of [illegible].

But this case also illustrates the brutal na-[illegible] of the present social order and the class character of government, even in this "land of the free." The feelings of the poor are given no more consideration than if they were so many cattle. Why should two old people who love each other be separated because they find it necessary to go to a public institution? Or why should they have to go to a public insti-tution at all, if they prefer to live elsewhere? Why should an honest old couple who have done their share, and more than their share of the world's work, be dragged out of their [illegible] shelter, with its treasured mementoes of [illegible] days gone by, and be packed off to [illegible] public barracks against their will? Is this [illegible] we call freedom? If so, let us welcome [illegible] "coming slavery" with open arms. So-[illegible] at its worst could not be as bad as [illegible] at its best.—Wm. H. Watts.

SYMPATHETIC LOCKOUT

Compositors employed by the Hearst papers of Chicago went on strike Feb. 28th. The next [illegible] all the capitalist papers reduced the [illegible] of their publications to four pages be-[illegible] the Hearst papers could only print four [illegible].

Here is an example of capitalist consistency. [illegible] has been no language capable of ex-[illegible] the hatred of the capitalist for the [illegible]etic strike. That union working men [illegible] sympathize with each other, and that [illegible] sympathy should be so practical as to [illegible] another union win a strike has been the [illegible] abomination in the capital-[illegible]. Now, however, because one publish-[illegible] company has a strike on its hands all the [illegible] papers deprive their readers of the news, [illegible] in the size of the paper, lock out [illegible] people who are willing to work and [illegible]

Would Separate Rich from Poor

Children of Poor Should Be Fitted for Humbler Occupations Declares A. O. Rape

"Children from the poorer class families should not be permitted to attend the same schools with those born in better circumstances," said Principal A. O. Rape in an address at the Ray School, 57th street and Munroe avenue, Chicago.

"While it frequently seems unfair to distinguish between the sons of Mary and Martha, it often would be expedient to do so in the interest of the world's general advancement," he said.

"The courses of study should vary according to the circumstances in society of the student. The sons and daughters of professional and business men should receive a different training from that required by a child of the slums. The one, frequently, is destined to follow higher vocations, and he should receive his preliminary training early.

"The other, in the majority of cases, lacks the greater aspirations of the more fortunately born. Instead of giving the progeny of the slums the studies which they too often will find valueless in the work of later years, it would be kinder to teach them the sort of subjects that will help them in their more humble duties. Such instruction, of course, would include manual training, and the more common branches of study that are only essential to the intellectual worker."

As it is well known (to those who know nothing), and often declared (by preachers, politicians and papers that wish to obscure the truth), that "there are no classes in America," and that "the interests of the capitalists and laborers are identical," one can but wonder what insane spirit inspired Principal Rape to talk as if there are two distinct classes in America which have become hopelessly permanent under capitalism.

As to the main fact, he is correct. The classes are here, distinctly marked off and separated by "a great gulf, fixed" by inhuman conditions.

But, dear Principal Rape, is not the gulf wide and deep enough now? The poor can not attend the churches, theaters, operas, concerts, parties that the rich do. They can not enter their parlors, share or rival their automobiles, yachts, palace cars, hotels, clubs. They have no vehicles to ride in upon their boulevards (which the poor have built with their toil and paid for with their taxes). They can not jostle them upon the broad promenades of Atlantic City and Palm Beach.

Even in the schools now the average American boy and girl does not get through the sixth grade—does Principal Rape actually believe this is too much "classical" education for the average American? The children of the poor on the average have no hope of high school and dare not even dream of college—in the name of God, is not their education plebian, elemental, limited enough?

As it is, a few of the children of the poor inspired by the sight of more fortunate pupils, hearing constantly from them talk of high school and college and obtaining a glimpse of the glorious heights of learning from the books they study in common with the children of the well-to-do, find their ambition kindling and their hearts stoutening into courage to climb up out of the dark slums into the sunlight of real human life and opportunity. They climb and win. But if the poor children were wholly segregated and given courses which exclude higher learning and were taught to expect nothing better than drudgery, ignorance and want, the masters might feel more secure for a time in the possession of their ignorant, submissive slaves, but the common people would be wronged irreparably.

Nay, by the living God, it shall not be. The Socialist movement is on the field to give all children an equal chance. To

"Give back the upward looking and the Light;
Rebuild in them the music and the dream;
Make right the [illegible] infamies, and [illegible]
perfidious [illegible]."

The children of the poor shall not be [illegible] [illegible]

beings. They shall have limitless opportunity to understand nature and to enjoy life.

A farmer, carpenter, printer, plumber—every working man deserves and needs a thorough education as a human being, and has a right to it just as truly as a doctor, lawyer, banker or any rich, worthless loafer. The best workmen are the most intelligent; and those who do the most useful, necessary work are the ones who deserve the best education and intellectual opportunities. Socialism refuses to reserve the delights of literature, art and song for the grafters, loafers and degenerates who happen to get possession by hook or by crook of other people's money.

On the other hand let the children of the rich, with the children of the poor at present, be taught useful lessons in manual training so that they may be of some account in that day soon coming when they will be compelled to earn an honest living or starve; "for if a man will not work, neither shall he eat," when the kingdom comes of which Christ preached.

Pope's beautiful poem, "The Rape of the Lock" (together with this principal's suggestive name), inspires the ringing declaration that the boys and girls of the poor shall not be raped of what opportunities they still possess, but shall be rescued from such false teachers and misleaders and delivered by Socialism into a paradise of opportunity and joy for all.—E. E. C.

METHODISTS AND SOCIALISTS UNITE

Remarkable Union Meeting at Pittsburg—Pittsburg Send Greetings

Reported by [illegible] M. Wo[illegible]

"And Nathaniel said unto him, 'Can there any good thing come out of Nazareth?' Philip saith unto him, 'Come and see.'"

The reputation of Pittsburg is like unto that of Nazareth. "Can any light or good come from dirty, smoky, corporation-ridden, graft-corrupted old Pittsburg?" is asked. Just now our local (and no doubt the National) Press is giving publicity to our latest discovered iniquity, the grafting of the Public School Funds, stealing from the "little ones." Could anything more disgraceful be discovered here or elsewhere? Yet in the face of it, we Christian Socialists of Pittsburg, answer the skeptic, "Come and see!" We admit

"The night has been dark and dreary,
We've longed for the coming of day;"

but now we can sing,

"The beautiful dawn is breaking,
And the shadows flee away!"

Comrades, near and far, old and young, we greet you, especially you who have for long years watched, anxiously, eagerly, the slow, sluggish ascent of Man. A new era is dawning. Even now the most unpracticed ear can hear, the dimmest eye can discern the evidence of its slow but certain approach. When its noon-day sun shines, how magnificent the works of man, how beautiful and noble his deeds, how God-like his character! Brother with brother in loving co-operation and conscious unison with The Spirit that permeates, vitalizes and purposes all life.

When in human society, the various forces for good recognize and understand each other and the fact that in union and co-operation there is strength, nothing will, nothing can, impede the rapid establishment of those conditions that will enable each individual soul to work out his own salvation, physically, morally and intellectually to the fullest extent. And the forces for good are beginning to recognize and understand each other.

Last Sunday evening two large bodies of people, both known for [illegible] [illegible]

the purpose of his life, the work of his ministry, invited Comrade Wm. A. Prosser to preach to them. The Ames Methodist Episcopal Church (of which Comrade Prosser is Pastor) opened its doors and on Sunday evening, February 12th, its capacity was overtaxed to care for 600 to 700 people, socialists and church members who listened earnestly and understandingly to "The Class Struggle," as presented by our Comrade, from Ancient and Modern struggles of opposing interests.

This event is without parallel in the history of the Socialist Movement and of the Church in this country, at least we can find no parallel and its importance cannot be exaggerated. Among other things it disproved the oft repeated statements that Socialists are irreligious. It challenges the Church to a larger understanding, a finer sympathy, a greater cooperation with those outside forces making for righteous social conditions. It affords an example for Socialist Locals throughout the land, a method whereby they can command attention, consideration and respect for their cause from heretofore generally closed doors, indifferent peoples. And further, it is a support to Comrades all over the land who are urging pastors to stay in their Churches and preach the "Gospel."

Growing out of this voluntary action by Pittsburg Socialists, of no little importance is the following:

The Methodist Episcopal Preachers' meeting of Pittsburg, Pa., at their regular weekly meeting, February 6th, 1911, passed the following resolution:

"Whereas, Our brother in the ministry, W. A. Prosser, has been invited by the Socialists of the City of Pittsburg to preach to them Sunday evening, February 12th, we wish him Godspeed in the effort, and we request him to read as the attitude of the Ministry of the M. E. Ch. regarding the vital social problems of the present the deliverance of the General Conference of 1908, found on pages 479-481 of the 1908 Discipline, under the heading, 'The Church and the Social problems.'

"(Signed) John F. Jose, Sec'y."

To those not familiar with the "deliverance" referred to, a brief summary of same will show how clearly, emphatically, the Methodist Ministry, in fact the entire Church, stands for a constructive program no less revolutionary than the demands of the Socialist Party Platform of 1908:

"The Methodist Episcopal Church stands

"For Equal rights and complete justice for all men in all stations of life.

"For the principle of conciliation and arbitration in industrial dissensions.

"For the protection of the workers from dangerous machinery, occupational disease, injuries and mortality.

"For the abolition of Child Labor.

"For regulation of the conditions of labor for women, as shall safeguard the physical and moral health of the community.

"For the suppression of the 'sweating system.'

"For general and reasonable reduction of the hours of labor to the lowest practical point, with work for all; and for that degree of leisure for all which is the condition of the highest human life.

"For a release for employment one day in seven.

"For a living wage in every industry.

"For the highest wage that each industry can afford and for the most equitable division of the products of industry that can ultimately be devised.

"For the recognition of the Golden Rule and the mind of Christ as the supreme law of society and the sure remedy for all evils."

All that the M. E. Church stands for in this "deliverance" is contained in the 1908 Platform of the Socialist Party. In the absence of some better offerings by some other political party, what M. E. Minister or layman who subscribes to this "deliverance," can conscientiously deny his commitment to the 1908 Platform of the S. P.? He cannot and will not when he knows the demands of one are identical to those of the other. NOW he does not know. It is the duty of the Socialists all over the land to at once [illegible]

Notes and Comments

—BY—

GEORGE H. STROBELL

8 Lincoln Park. Newark, N. J.

Here are two letters from the South that should be answered. I have omitted the names of the writers as not material:

Dear Sir:—In reading Your "Notes and Comments" in the Christian Socialist of January 12, where you deal with the negro problem of Oklahoma, you say "Socialism stands squarely for the political, industrial and social equality of the negro with the white man." I don't understand Socialism as offering the negro social equality with the white man; or, I don't understand the meaning of social equality.

As a Socialist, I'm constantly reminded (?) by my friends of opposite political faith that Socialism would force us to associate with the negro, when we have social ownership of the means of life, but I have always stoutly denied that we would have social equality with him under Socialism any more than now, and very likely not as much as our economic independence would separate us more completely under Socialism than under capitalism; but your definition knocks my interpretation out, and I would like for you to write me just what you mean by "Social equality," so I can more thoroughly comprehend the meaning of Socialism.

Not that any Socialists' definition or opinion would make me a less zealous and class conscious Socialist, but that I may be the better qualified to defend and explain the meaning of Socialism. Thanking you for more light on the subject, I am, very truly yours.

Sir:—In reading the Christian Socialist for January 12th, I notice in your notes and comments that you say that Socialism "Stands squarely for political, industrial and social equality of the negro and white man." I want to say right here that it may stand for that with you, but it is not going to stand for any such equality with the people of this Southland. NO SIR, not by any means; and if you want to kill the Socialist movement, all that you have to do is to just advocate social equality of white and black and you have done your job completely. I thought that I was a Socialist, but if it takes equality with the negro I am down and out. I want to ask you a few questions: Do you believe in taking the negro into your parlor with your family and ask him to your table to eat with you? If you do, I think more of the lowest down Negro than I do of you.

I am sending you a Texas paper and marking an article that gives the sentiment of the people of the South, unless it is a few who are not as good as a chicken-stealing Negro.

YOUR FOR WHITE PEOPLE.

It does not seem to me that I am responsible for the meaning accorded the words "Social equality" in these letters, and I am reminded of the man who was opposed to Socialism because he wanted the sole ownership and use of his toothbrush and his suit of clothes.

People who live in the South may mean by "Social equality" certain things of which we are inclined to be oblivious in our Socialist writings. And yet there seems to be no other words that springs so readily to our lips. We speak of the "Social" problem and "Social" opportunities without a thought of the burning question that agitates the Southland.

There are fixed and settled convictions and conventions that are inviolable. You cannot force friendship nor love nor recognition. No man can demand entrance into your household nor insist upon you sharing his.

The greater economic freedom that Socialism would bring is certain to confer greater personal liberty, to strengthen mind and character and enable all to actually live their own lives just as their preferences lead them. To a far greater degree than the present will allow, will people respect the privacy of the family life; of consanguinity and the relationships founded upon it.

"Political" and "economic" equality did not express all my meaning. By social equality I mean that no one shall be hindered in making the best of themselves. That no one shall be discriminated against by the law of the land in the use of those things necessary for protection, for the means of life that guarantee happiness and comfort. That no one shall be discriminated against in the use of those things created by the common labor of all and that the rich heritage of the past in experience and knowledge be accessible and blest alike, as far as the receptive faculties permit, every man, woman and child in the whole world.

Socialism considers the race problem of the South an economic question. Because the negroes were once all slaves, the usual stigma of a working or peasant class is theirs, coupled, of course, in the South by fear of their numbers. I have seen just such an abnormal prejudice as is shown there, in Germany and other countries against the Jews by the [illegible]. A family emerging out of this class by the [illegible] ability of its head is [illegible]

[illegible]

From Jest to Earnest

[illegible]

[illegible] Sunday School Lessons for 1911

By Rev. [illegible] M. E. Church, Pittsburgh, Pa.

[illegible]

liquor traffic is a legal business, a part of our profit system, and ere it can be successfully defeated and shorn of its power and evil, King Profit, under whose banner "King Alcohol" fights, must be overthrown. These things are said in the interest of truth; and they must be said if we would not mislead the Sunday School forces of the country and divert attention from the real king in the struggle.

Ben-hadad a Type of Capitalism

The chapter under consideration points out several important things concerning Ben-hadad and his onslaught on Israel. First, he was a coalition of forces. He was, no doubt, the mightiest king on the Mediterranean Coast and an implacable foe of independent Principalities. He had conquered 32 of them and brought them into subjection to his demands. With these 32 vassal kings and a vast army and great show of power he ravaged the kingdom of Israel as far south as Samaria, drove the people from the country districts into fortified cities and he now stood ready to secure concessions from Ahab or batter his capitol to the ground.

Second, his demands were exorbitant and cruel. Verses 3 and 4 tell us that the first demand of Ben-hadad on Ahab was for his personal gold, silver, wives and children. This was a heavy and even cruel demand, but it was conceded. Being encouraged, no doubt, by the ready concession of Ahab to the first demand he made a second. This one was for the possessions of the nobility and the people of the city. It was a demand for all in sight. It was refused.

Third, Ben-hadad and his 32 kings while waiting for the negotiations to come to an end engaged themselves in a drunken carousal. The drunken dissipation was the direct result of being intoxicated with power. Dissipation is a child of too much leisure and carelessness is the off-spring of ill-begotten confidence. Ben-hadad was more drunk with pride than with liquor and went down to defeat more through self-conceit than through strong drink. The former led to the latter.

Fourth, he was defeated in battle. His brutal force was no match for brain and strategy and his mercenary [illegible] coalition went to pieces before the onslaught of a young, energetic, united force fighting for life. He was defeated in the first battle and completely overwhelmed in the second which he waged about a year later.

How true to the brutal heart of Capitalism this picture is!

Coalition: Capitalism is not a man, a social condition, but a social system. It is our [illegible] mode of economic production and exchange and the social organization necessarily following therefrom. Our economic system forms the basis upon which is built up and from which alone can be explained the political, intellectual and moral attitude and activity of this age. It is a system of deep, but false principles for an age of strained [illegible] and machine production upon which to build a [illegible] civilization and a coalition of social forces for the [illegible] of the world in the interest of those at the top [illegible] [illegible]

[illegible] and power God has put in the earth [illegible] for the benefit of all the children of [illegible]. It goes further. It demands not only the natural but also all the created wealth, except the meagerest amount necessary for a bare [illegible] existence of the millions of toilers. And still not satisfied it demands our wives, children and personal freedom. And we, like [illegible] have meekly answered the demand in the language of Ahab: "It is according to thy saying, my lord, O king; I am thine and all I have." We, the people of the world, [illegible] preacher and toiler, like cringing [illegible] have closed our eyes, kept silent and offered no resistance while it has taken all our possessions. It has taken our land, money, [illegible] and freedom. We are pauper slaves [illegible] very hour. It has taken our Children, [illegible] 000 of them, and it is grinding their bodies, bones and blood into dollars and [illegible] to fill its coffers. It is using our wives, mothers and daughters, 10,000,000 of them, in the shops, factories, mills and stores to earn its bloody dividends. It is rapidly [illegible] the intelligent, freedom-loving American [illegible] the ignorant, pliable foreigner for the same reason. Let me repeat for the sake of emphasis, that the demand of Capitalism, like [illegible] of Ben-hadad, is limited only by the [illegible] in sight and its ability to take them from [illegible]. How long will we submit in slavish fear to its exorbitant and cruel demands? Will you answer?

Corrupt and Cowardly. Capitalism, like Ben-hadad and his cohorts is both corrupt and cowardly at heart. Its great [illegible] line of vassal kings, [illegible]

[illegible]

[illegible] Ahab. The people were not con[illegible] in it only in the remotest sense. It [illegible] resulted, as all compromise settle[illegible] do, in disaster.

To him who hath eyes to see can see a [illegible] analogy in this to the insurgent movement in our day.

When our country was young and opportunities plenty; when there was more or less a free and open fight for place, power and wealth; when competition was real and there was a fair chance for every aspiring and gifted son of the realm to get to the top there was absolutely no thought of such a thing as an insurgent or reform movement. Even when Capitalism began its real career of concentration of wealth, power and opportunities and the burden of its demands fell upon the fortunes of a competitor here and there an insurgent movement was not dreamed of. It was only recently, very recently, when the demands of the Capitalists began to be heavy on the middle class, the independent manufacturers, merchants, farmers, intellectuals, professionals, politicians, that the insurgent movement came into being. It was threatening middle class interests that created the middle class consciousness, that is now making the middle class war with demands for reform. The Insurgent movement is organized and led by independent middle class men and it is a battle with concentrated wealth and power, the logical result of Capitalism, for a chance for itself to climb to the top of the pile. Its demand is not for the death of Capitalism, but for a reform of Capitalism; not for the destruction of legal exploitation, but the curbing of exploitation. This is its monumental blunder. True, its victories in the field of direct legislation will ultimately help the "under dog"; but its demands have in them no immediate relief for the workingman, nor do they point out the fundamental evils of Capitalism and demand, in the name of God and the people, their destruction. It is a compromise with Capitalism. It only pushes back and out of sight the real issue before us. It spares Ben-hadad for a few concessions.

The Unnamed Prophet and Socialism

The unnamed prophet of the narrative saw through the compromise settlement of Ahab with Ben-hadad and denounced its selfishness. He pointed out the folly and consequences of it in these words: "Because thou hast let go out of thy hand the man whom I had devoted to destruction, therefore thy life shall go for his and thy people for his people." And the king, we are told, went down to his house heavy and displeased because of this pronouncement. No wonder. He was soon to learn by bitter experience what the prophet then clearly saw that special personal favors was a poor price to pay for sparing a power that was an implacable foe of freedom. His interests as well as the interests of the kingdom over which he ruled were safe only by the death of Ben-hadad and his power.

This is precisely the message of Socialism, the unrecognized but real modern prophet of God, to Insurgency, Reform Movements, Labor Unions, Churches and the whole world. Socialism declares all reforms compromises and at heart narrow if not selfish. They are class movements created out of and inspired by, in their last analysis, class interests. They leave us, so far as fundamental principles are concerned, just where they found us. They do not result in conserving the interests of all nor in permanent social betterment. The life, freedom and interests of all of the upper class, middle class and mud-sills of society lie not in the escape of Capitalism with a few concessions, nor in the curbing of Capitalism, but in the destruction of Capitalism. Socialism declares that God has as surely devoted Capitalism to destruction as He did Ben-hadad and only heavy heartedness and sore displeasure await the man and movement that dares disobey God and keep it alive.

He that hath ears to hear let him hear what the Spirit saith to the leaders of God's cause in this twentieth century. He who would kill Vassal King Alcohol must first destroy King [illegible]

Signs of the Times

Editorial Comment

(BY W. H. WATTS.)

"A democracy which thinks only of its rights is doomed."—Theodore Roosevelt.

* * *

Ex-President Roosevelt says, "Nationalism means the employment by the nation, by our people as a whole, of the common strength of the common good."

The only way to do this is through Socialism. In fact, Roosevelt's definition of "Nationalism" is just as good a definition of Socialism.

* * *

A bill has been introduced into the Illinois legislature which provides that no boy under 10 years of age shall sell papers or anything else in any public place, nor shall he follow the profession of bootblack. The same provisions apply to girls under 14 years.

Will this be considered as an infringement of the "right to work?"

* * *

When Count Apponyi of Hungary came to Chicago to speak in the interest of universal peace, he was at different times and places asked disagreeable questions by Roumanian Socialists, and his speeches were interrupted by cat-calls and criticisms. The count is charged with having abolished 500 schools conducted in Roumanian, in addition to preventing the use of the Roumanian language in other schools. He seems to be generally regarded by his own countrymen as an enemy of the working class.

There were several free-for-all fights, and the count himself was somewhat battered, but the Chicago news reports, which are certainly not biased in favor of the Hungarians, show that in each instance the resort to violence was started by friends of the count.

* * *

Three bills have been introduced into the Pennsylvania legislature by the Pennsylvania Child Labor Association extending the scope of two child labor laws passed in 1906. They require that no child under sixteen years of age shall work after 9 o'clock at night, that no child under that age shall work in coal mines, and that no boy under twenty-one years of age shall be employed at night by messenger or telegraph companies in cities of the first and second class.

Arno P. Mowitz, counsel for the association, says:

"It is surely no radical proposal that boys should not be allowed to work inside coal mines before they are sixteen years old."

"It may be recalled that a kerosene torch, used in violation of the law in the mine at Cherry, Ill., made possible the awful disaster which occurred in that mine in 1909, but it was a fifteen-year-old boy, illegally employed there, who pushed a car loaded with hay into that flaming torch and thus set fire to the mine. The boy's age and his part in the disaster were established by his own testimony before the coroner's jury on December 4, 1909.

"Our bill provides for the repeal of one section of the present child labor law, which is a disgrace to the state. It is the so-called 'glass exception.' Our law now forbids 'all-night work' unless the child is sixteen years old—but this 'glass exception,' injected at the request of the glass manufacturers in 1909, exempts from that law all industries which operate continuously day and night."

* * *

The Chicago Telephone Company discharged thirty-three repair men because they joined a union; thereupon nearly 1,000 repair and linemen went on strike. The first day of the strike five cables were cut, and one sky-scraper was entirely deprived of telephone service. Whether true or not, the company complained that strikers were intimidating repair men who were willing to work.

The folly of a public service corporation that attempts to dictate what organizations its employes shall or shall not join is only equaled by the folly of a striker or sympathizer who resorts to violence during a strike. Such capitalists and such working men are each the very worst enemies of their class. Such action as that of the Chicago Telephone Company is simply hastening the day when the inconvenienced public will arise in their wrath and compel the public service corporations to surrender their holdings for what the people may see fit to give. On the other hand, the tactical folly—to say nothing of brutality— of violence on the part of the strikers or their sympathisers cannot be overestimated. Rightly or wrongly, the union gets the blame. A Socialist labor union would tie up the entire service. Two or three crafts would not be working and helping the employers to defeat another craft on strike, and destruction of property and intimidation of non-union men would be as obviously unnecessary as they are brutal and wicked. However, the class struggle is a war, and such things are to be expected. We must abolish the class struggle by adopting Socialism.

* * *

Governor Norris of Montana has approved a bill providing for the commission plan of government for cities.

Aberdeen, S. D., and Clinton, Ill., have adopted the commission plan, while Peoria, Ill., has rejected it.

The experience of Milwaukee and other cities under Socialist control, both in Europe and in this country, shows that no change in the [illegible]

[illegible] committee which [illegible] workers' strike in Chicago, [illegible] prosecution by the [illegible] ready-made clothing manufacturers [illegible] blacklisting and boycotting garment workers.

* * *

Governor Deneen of Illinois sends a special message to the legislature urging the passage of [illegible] employers' liability law. The governor insists [illegible] accidents to workmen should be made a charge upon the industry.

The best way to get legislation in the interests of the working class is to pile up Socialist votes. "The powers that be" in Europe are proving [illegible] sensitive to the rising tide of Socialism [illegible] considerations of humanity or justice would [illegible] them.

* * *

The plan for an experimental parcels post [illegible] killed by a ruling of Vice President Sherman. Senator Bailey of Texas made a point of order against the amendment to the postoffice bill, which authorized the postmaster general to conduct for one year an experimental parcels post system, that the amendment was new legislation. His point of order was sustained.

Some time ago Vice President Sherman's vote broke a tie and passed the ship subsidy bill through the Senate. His vote also caused the adoption of the Gallinger substitute for the previously [illegible] mail subsidy proposition, by the terms of which [illegible] ocean mail subvention includes vessels on routes to the Philippines, Japan, China and Australia, as well as on routes to South America. And still again his vote broke a tie, adjourned the Senate, and prevented a test of strength upon the question of making the resolution proposing a constitutional amendment relative to the direct election of senators the order of unfinished business.

Evidently the interests that secured the nomination of "Sunny Jim" knew what they were about.

* * *

Senator Lorimer retains his seat in the United States Senate because he is a member of a church and does not chew, drink, smoke nor swear. Alongside of such eminent qualifications for Senatorship the fact that seven members of the Illinois Legislature were paid large sums of money to vote for him, with nobody knows how many more who were not found out, is not to be considered. We do not exactly understand the logic of it; we had thought that men who are church members and do not chew, drink, smoke nor swear were not so scarce in Illinois as to make it necessary to bribe the Legislature to elect one to the Senate; or it may be that church members who do not chew, drink, smoke nor swear are so scarce in the senate that one of that kind cannot be spared. But we must have "good men" in office, even if it be necessary to use bribery in order to secure them; and if the "interests" did purchase the election of Senator Lorimer they set a good example in that they selected a church member who does not chew, drink, smoke nor swear.

If Senator Lorimer was a Christian instead of merely a church member he would have resigned his office the instant that it was discovered that his election had been purchased. But unhappily, Lorimer is not a Christian, but only a church member.

* * *

A delegation of Apache Indians recently sent the following to President Taft:

"Hon. William H. Taft Excellent President of the United States:

"Dear Great White Father: We, the delegation of full-blooded Indians, representing 2,400 of our people in the state of Oklahoma, wish you a happy New Year, happiness, and long life. Let us have justice and happy homes, and all shout together as one nation.

Somebody ought to teach these Indians Socialism. They have acquired national consciousness [illegible] early. Only in the Co-operative Commonwealth can we have "justice and happy homes and all shout together as one nation."

* * *

Within a week two non-union printers have been slugged, beaten and kicked to death in Chicago. As usual, it is "believed by the police" and "reported by the president of the company" that "the [illegible] were undoubtedly done by union sluggers." [illegible] kind of news reports are very monotonous. [illegible] union men we know don't seem to be such a bad [illegible] Of course, in every considerable gathering of [illegible] there are a few of criminal tendencies, which [illegible] "break loose" under provocation. Let us "divide" the work until there are jobs enough to go around, then no man will have occasion to be jealous of [illegible] job or another's.

* * *

Choir boys connected with one of Chicago's churches recently went on strike, picketed the church, and, the janitor's son, acting the part of the sympathizer, snow-balled those who refused to join the strikers at the solicitation of the pickets. The occasion was the dismissal of their [illegible]

There is a spiritual poison in the air of [illegible] ism that instills ruffianism into the minds of children from very babyhood. We have had school strikes, lock-outs and boycotts, and now even the children of the church are infected. The "[illegible] problem" is largely created by capitalism and [illegible] separable from it. Brethren, we must have a different system; one that will hold up [illegible] to the young.

How long, O Lord, how long shall martyrs' blood
Be poured like water on the ground and cry
[illegible] to Thee 'gainst Kings who sit on high,
[illegible] Mammon's fratricidal minion brood,
[illegible] th' unhallowed feast and pomp of Wrong
In the white stolen canopy of Right,
And blasphemous disport them in Thy sight
[illegible] omnipotence? All the day long
[illegible] are sheep to wolfish Greed and Kings
[illegible] hirelings.
[illegible] while they keep their power drunken [illegible]
Our comrades fall, there sinking 'neath the [illegible]
In Russian dungeons,—were they then too [illegible]
To dream of Justice regnant in the earth?—
[illegible] Nippon, in false Mexico,
[illegible] halter and the volleyed shot;
The tyrants laugh for that Thou hearest not
And there is none to speak the ancient woe,
And while the sacrifices never cease
The silly driven sheep still bleat of peace.

[illegible] across Siberia's frozen plains
[illegible] blasted midnight regions cold where dwell
[illegible] and Desolation in their hell
[illegible] the endless exile trains
[illegible] confines of habitable day
[illegible] thrice accursed living tomb,
[illegible] and maid and white haired sage, of whom
The world is too unworthy. Now shall they
Curse God and die and with their dying breath
Condemn the world unto a Godless death?

Yet Thou dost hear, O patient, loving Wrath,
[illegible] now we view with vision thrilling awe
The wonder and the terror of Thy law
[illegible] forth with might and blaze a sun-wide path
Zodiac around the world. The timid hearts
Of the poor huddled sheep wax leonine,
Confederate with Thee; for, lo 'tis Thine
To change the inner, ours the outer parts,
With Thee to count the tears and heed the groans
And Godlike hurl th' usurpers from their thrones.

WAYNE MACVEAGH'S OPEN LETTER TO THE PRESIDENT

Through the North American Review Wayne MacVeagh, brother of the Secretary of the Treasury, has addressed an open letter to President Taft which makes good reading even to a Socialist. We cannot spare space to [illegible] length, but the following paragraphs [illegible] particularly noticeable.

[illegible] of the memorial presented to their [illegible] by 800 Canadian farmers, representatives of their Council of Agriculture, he [illegible]:

"These Canadian farmers tell their parliament [illegible] while the duties on such implements (meaning agricultural implements) bring to the treasury not less than $[illegible], their 'harvester trust' [illegible] is over $[illegible]. Our 'harvester [illegible]' has just 'cut a melon' of $[illegible] [illegible] from our working farmers, in addition to [illegible] dividends on millions of 'watered' stock [illegible] from the same victims as provided the [illegible]

* * *

[illegible]

[illegible] renewing records of desertion so as to procure [illegible] of granting new pensions or increasing pensions already granted."

* * *

"In 1863, in the midst of the civil war, when our navy was blockading the coast from Maine to Texas and pursuing the confederate cruisers on every sea, the entire cost of the naval establishment was $63,000,000. In 1910, in time of profound peace, without an enemy in the world or the possibility of an enemy, the cost of the navy was $130,000,000. In 1895 the cost of the army was $24,000,000; in 1910 it was $100,000,000; and so throughout the long depressing list of waste, still waste and still more waste, showing, as has been said, a kind of insanity in throwing away the taxes wrung, in a considerable part, from the unskilled and inarticulate men, women and children who are already living in a destitution of which we all ought to be ashamed."

* * *

"Our pitiable moral cowardice in refusing to tax surplus wealth, useless even to its possessor and harmful to the community, while we are continually increasing the indirect taxation of poverty, is daily dragging the country more and more surely to the edge of the abyss. Such is the uniform lesson of history; and the only wise men, the saints and the sages, have always preached, though too often to deaf ears, that such contrasts are sure to destroy law and order, and private property and social peace. The prophet, Amos, perhaps the earliest of those whose prophecies have reached us, bitterly denounced in those far away days those who 'oppressed the poor' and 'crushed the needy,' and he clearly foretold the doom which overtook the prosperous classes of his time. His latest commentator says that his prophecy 'appeals in a very striking way to present-day society, for the evils the prophet denounced never appeared in more startling guise than in the christendom of the present day, when extremes of wealth and poverty are grievously accentuated, the pursuit of pleasure and luxury treated as the supreme end of life by many, and embittered struggles between capital and labor.'"

* * *

"You lately heard some congratulations when you imposed taxes on corporations to meet some new extravagance on the part of the executive or legislative departments; but the corporations are doubtless even now shaking this tax through their sieves down upon the shippers, who will promptly shake it through their sieves down upon the jobbers, who will promptly shake it through their sieves down upon the middlemen, who will promptly shake it through their sieves down upon the retailers, who will promptly shake it through their sieves down upon the consuming and defenseless poor, where it will stay."

* * *

Mr. MacVeagh speaks on behalf of the working class, and advocates taxation of incomes and inheritances in order to graduate taxation according to the wealth of the citizen, but does not tell us what is to prevent such taxes from being sifted down on to the working class in the end. If a man's income is in the form of a big salary he will demand more salary to meet the income tax. If his income is in the form of interest on bonds or dividends on stock the shares or bonds will simply fall off a few points until the rate of interest or the size of the dividend is forced up to cover the tax. Thus the working class who are the principal consumers must bear the whole burden of society either in the form of higher prices or depressed wages, and the only obstacle is the resistance of the workers themselves. Mr. MacVeagh should study the operation of the Iron Law of Wages in the light of Socialist economics and he will find that the Co-operative Commonwealth is the only way out of the trouble.

However, Mr. MacVeagh's letter voices the general dissatisfaction which presages a coming change in the social order.

Wm. H. Watts.

PROSPERITY

Wm. E. Curtis has an article in the Chicago Record-Herald describing the [illegible] prosperity of Great Britain during the past year. He describes the vast increase in British foreign trade, the large increase in ship building, and the expansion of British capital in the colonies and in foreign countries, and then describes the labor situation.

In 1910 there were 506 strikes, of which 422 were failures. The downward movement in wages, which commenced in [illegible] and continued during the greater part of 1909, was checked and there was a [illegible] tendency. The [illegible]

[illegible]

According to [illegible] may be [illegible] as follows: A [illegible] is one in which [illegible] capitalist gets [illegible] prices for his goods and in which 95.3 per cent of the working class are allowed to work for what the capitalists may see fit to pay. Such prosperity looks to us like a "gold brick."

* * *

Another jurisdictional war is on between labor unions in Chicago. This time it is between union steam fitters and union plumbers. The Steam Fitters' Union made a [illegible] with the master steam fitters for [illegible] and the Plumbers' Union immediately [illegible] out its men in every shop which [illegible] both classes of workmen. The plumbers demanded that the employers discharge [illegible] union steam fitters.

It is no wonder that capitalists [illegible] unions and want to destroy them. If [illegible] unions can serve no higher purpose than [illegible] a vehicle for this petty, senseless jealousy [illegible] a job, if their activities are merely for the purpose of taking work away from some other union, then the sooner such unions are destroyed the better it will be for the working class. These contemptible craft jealousies are a denial of the very principle of unionism. Where is the boasted solidarity of labor under such an arrangement?

TAKE A PARTNERSHIP

The CHRISTIAN SOCIALIST is not published for profit. No direct dividends can yet be offered, though [illegible] time its stock may be quite valuable commercially. All its proceeds are [illegible] pledged to Socialist propaganda.

But it is profitable to be a stockholder in the Co-Operative Printing Company which publishes the CHRISTIAN SOCIALIST for two reasons: (1) The consciousness of doing a great and [illegible] work in helping to circulate such propaganda matter, and (2) the fact that stockholders will be able to obtain [illegible] paper and all our other publications [illegible] half price (not including postage). [illegible] is of great value, far beyond any [illegible] dividend that could ever be paid upon [illegible] small stock investment.

We need a considerable amount of money with which to launch the [illegible] properly, and if you can and will [illegible] now is the time.

We want you to buy at least [illegible] share of stock, if you can spare [illegible] money, and more if possible. [illegible] shares sell at $[illegible] each. If you [illegible] to become a partner in this good [illegible] send order for stock to

THE CHRISTIAN SOCIALIST,
Suite 615, 39 Randolph St., Chicago, Ill.

THEY MUST

[illegible]

THE FARMERS' CO-OPERATIVE STORE

Wetaskiwin, Alta., Jan. 27, 1911.

Dear Comrades:

I am very pleased to send you a report of the [illegible] of our Co-operative stores as run here. Though we have just fairly started we are in a [illegible] position to do another year's business. [illegible] meeting of shareholders was held to-day, and every one seemed to be satisfied with the showing made. One store has been run a [illegible] year or more and the other two, including the largest and central store here, have been in [illegible] but 7 months. There have been some [illegible] to contend with this year, but these have been overcome very largely and provision made [illegible] such emergencies another year.

Shares are sold at $[illegible] each, and only 10 shares can be bought by one man, though he may buy shares for his children, which carry no voting [illegible] till the child comes of age. One man, one vote, is the principle of this company. Last year a man might pay his share by a note, and the bank [illegible] to advance the value of the notes on the [illegible] of the manager of the company. This, however, was not lived up to by the bank, which [illegible] only about one-half the amount of the [illegible]. This crippled [illegible]

[illegible]

[illegible] members of the U. S. City [illegible], like the [illegible], can subscribe for stock in the stores and receive rebates every 6 months, with dividends at the end of each year, thereby saving to themselves all the profits of the middlemen, excepting [illegible] to pay the actual cost of handling the goods.

About half the profits are handed back to the individual shareholders, at the expiration of every [illegible]. These are on goods the individual shareholders purchase for themselves so that the more [illegible] individual buys at the Co-operative store the more he receives in rebates. The goods are sold at the same prices that prevail in other stores, so [illegible] can not profit by the stores.

This is not Socialism of course, but it is a step in clearing the way for the Socialist State, by eliminating first the large number of middlemen, who will always oppose Socialism so long as they are in the commission business. Once they take their proper place as producers they too will join the Socialist ranks voting for their class interests.

Then the field will be cleared for action between the manufacturers and money manipulators, and the producers of wealth, the workers. We shall keep on [illegible] and educating the classes to their [illegible] needs, and the advantages under the Co-operative Commonwealth, till they shall vote themselves just what they want.

At the annual convention of the United Farmers of Alberta we proposed the following resolution, which, though not carrying, received about 2 votes out of every 5, showing the strong feeling felt [illegible] that there is only one possible way whereby they may have their interests served by members of Parliament. The fore part of the resolution would have overwhelmingly carried, but the [illegible] thought that it was making a political [illegible] out of the United Farmers of Alberta Executive to ask them to comply with the resolution. You will see that this is not so once thorough consideration is given the matter. Here is the resolution:

"Resolved, That this convention recommend that the various unions concerned request that each candidate for either the legislature or the Dominion Parliament, irrespective of party affiliations, pledge his support for the initiative, referendum and recall, and that said candidate be further requested to hand the secretary of the United Farmers of Alberta his written resignation dated ahead and beyond the date of election, to be held at the disposal of the executive of this association, and who are hereby instructed to forward the same to the speaker of the house to which such candidate may be elected, should 25 per cent of the voters of the constituency concerned so petition."

This simply empowers and commands the Executive committee of the U. F. A. to hold and forward the said resignation, when [illegible] per cent of the constituency [illegible]

[illegible]

[illegible] portant legislative matters. Representative Government is not government by the people, but government by the Capitalists, for, of and by the Capitalists. Are we awake to this fact and are we going to shake off the shackles of subserviency to this class and use our votes for our own interests, the interests of our class, the workers of the shops and fields, etc.

Will you not be free when you may from the date of the next election if you will but use the machinery now in your hands. If you do not use it you deserve to suffer and should never utter one word of complaint if your lot in life is not improved. Study this resolution. It is not partisan. It is for your liberation. Talk about it in public and private, on the platform, and from the pulpit and press. Make its full meaning known and the people shall be free.

Heartily yours,

A. O. ALEXANDER.

ROMAN CATHOLIC LOSSES

Commenting upon the statement that there are now 15,000,000 Roman Catholics in the United States, the secretary of Bishop Canevin, of this diocese, is quoted as having declared that had the Roman Catholic church held fast to those who have come to our shores, there would now be a Catholic population of 40,000,000. He is reported to have further said:

"The gains made by the Catholic church in this coun-

[illegible]

"And yet, according to [illegible] [illegible]

The gains of the [illegible] so [illegible] by the Church of [illegible] [illegible] to all churches and Christian [illegible]. —Christian Advocate.

ALEXANDER IRVINE'S STORY

How he climbed out of the ditch of poverty, ignorance, and superstition to a place of power in the world.

"FROM THE BOTTOM UP"

By ALEXANDER IRVINE

Thousands of workingmen who listen to the burning words of Alexander Irvine of the **APPEAL TO REASON LECTURE BUREAU** will want to read this thrilling record of his life. It was written at the request of the publishers as a contrast to the life of John D. Rockefeller

[illegible]

labor of love?

* * *

What the Women Say

Mrs. Emilie [illegible] of Minnesota sent five yearlies and tells the following about them: "To show you how people of different beliefs like the Christian Socialist I must say that one of them goes to a Roman Catholic, one for a United Brethren, one a Methodist and one an atheist and all like the C. S. My husband and I do not like to be without it."

* * *

Mrs. Alice Hunt sent two dollars for cards and says she could not be without the C. S.

* * *

"It is with a feeling of pleasure I read the C. S. As an agnostic I delight in its clear and sincere spirit for the cause of man."

* * *

"I think the C. S. is the best paper I ever read and it is getting better all the time. Comrade Carr's 'Genesis of Socialism' alone is worth the price of the paper and the S. S. lessons by Comrade Froster are explained in a scholarly and instructive way." Marion Dickey, Indiana.

* * *

"It is a splendid paper and I enjoy it with all my heart and thank God for such ministers that are real followers of Christ and doing His work instead of bowing before Mammon." Mrs. S. H. Merryfield, Massachusetts.

DAVID GRAHAM PHILLIPS

How many Socialists are reading "The Grain of Dust," David Graham Phillips' last production, which is now being published in the Saturday Evening Post? The Socialist party lost a strong advocate when his pen was so ruthlessly broken. We could not spare him, for we need those whose writings reach eyes that never see a Socialistic publication.

David's position in the financial and literary world was so secure, he could afford to be independent and advance his convictions fearlessly. It may be said, that he and every one should be independent and fearless, regardless of losses; but we need men who have money and brains, as advocates, and neither their fortunes nor their lives should have to pay the forfeit.

Individually, I am thankful for every aristocrat or moneyed man that dips his oar into the troubled waters of Socialism, for we need the influence they are able to wield. He that is for us is not against us.

Mary Kroh Colvip.

Just when the idea of universal peace is in the air an Ambassador of the Prince of Peace, Archbishop Ireland, makes Washington's birthday the occasion to pour cold water on the idea of arbitration and to fan the passions of the jingoes. According to the Archbishop, "Today America is respected by its sister nations—it is respected because, also, it is feared. * * * The country is in peril unless the soldier is near to defend it. * * * We work in peace, we enjoy in peace our plantres, we slumber in peace because the soldier is on guard."

This kind of talk makes us feel creepy. Let us see. The U. S. Supreme Court once declared officially that this is a Christian nation. A Christian nation, and all the world afraid of us!!!! Will someone please rise to explain why we were left in peace when our population was only one-third of what it is now, when our army consisted of only about 12,000 men, mostly engaged on the Indian frontier, when our navy was almost the smallest in the world, when our organized militia was ridiculed as the "corn-stalk militia," when [illegible]

[illegible]